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A N
EXPOSITION
OF THE
Divine Standard of Prayer,
STYL'D THE
Lord's Prayer.

Of the *Preface, Conclusion, and of Every Petition* of it;
As of the PRAYER of the KINGDOM of
Messiah, the Lord Jesus Christ.

By T. BEVERLEY.

LUKE XI. 1.

*Lord, [Messiah] Teach us to Pray, as John [the Fore-
runner] Taught his Disciples.*

The Second Edition.

L O N D O N,

Printed for William Marshal at the Bible in Newgate-Street, and
John Salusbury, at the Rising Sun in Corn-hill. 1693.



EXPOSITION

OF THE

Divine Standard of Prayer

STATED THE

Lord's Prayer

23...1093

BY J. B. R. E. A. L. E. N.

1st. Method of Prayer, as found in the Bible.

2nd. Method of Prayer, as found in the Bible.

3rd. Method of Prayer, as found in the Bible.

4th. Method of Prayer, as found in the Bible.

The PREFACE to the Exposition upon the Prayer, Jesus Christ hath Taught us in the Gospel, as the Prayer of the Kingdom.

THIS Prayer, Taught by our Lord Jesus Christ, which is of due Right, the Admiration and Veneration of *All* Serious and Understanding Christians; hath yet been very little understood in the Excellency of its Spirit, and High Intention.

I confess myself to have been much in the Dark concerning it, till this very Earnest Application of my Thoughts to it, and much distracted in my Judgment about it; But I am now satisfied, even to Humble Astonishment at the Divine Wisdom of it, understanding it as the Prayer of the Kingdom; which hath given me Resolution in great Doubts concerning it, as I shall now briefly present, and more fully Treat in the following Discourse.

1. It seem'd very perplexing to me, whether this prayer was intended as a Form of Prayer, or as a Pattern of Prayer; of this I have given a full Resolution in the following Discourse, That it is a Prayer comprehending All Prayer, that is according to the word of God; It is a Treasury, or Sea of Prayer, from which all Flows, and into which all Returnes, if duly Expounded according to the whole word of God; and the word of God, as it directs in Prayer, is referr'd to it. And because, The Kingdom of Christ is in all things the Central Point, where all the Lines of Prayer meet, That Kingdom must needs be also the Center of this Prayer and the highest Intention of it, and of all contained in it; Thus, as to the Matter of this Prayer; And then, as to the Form of it. It is a Pattern, or Exemplar of that Plain, Spiritual, Continued, Unaffected manner of Praying; And No Other ought to be prescribed. But as a meer Form, there appears no obligation to it; either by precept, or Scripture Example, as is to be shown; And further, It being so Brief, and so Full of Sense, what Thoughts can take in that sense, keeping Time with the Repetition of it; And yet an understanding, and Enflamed Affections are no more barred from it, than from other expressions of Scripture; But They had need be both much exalted, when we use this Prayer in the whole Form, that we may not take it in vain; It being never intended for a Refuge of Cold or Ignorant Formalities.

2. It seemed very Strange to me to find this Prayer to have so many Petitions, Taken from the Jewish Formules, or little Forms of Petition so generally

The P R E F A C E.

nerally Allowed by All Conversant to their Writings, to have been in use among them. This Inclined me to Think, It was a Prayer, given only for the Time thenbeing, to the Apostles, till the Descent of the Holy Spirit upon them. But Observing it to be the Prayer of the Kingdom, given by the Messiah; I Find it very agreeable to the Sublimation of what was Found among the Jews; as of their Baptismal washings into the Institution of Baptism, and the Cup of Blessing into that of the Lords Supper; So the Prayer usual among them for the Kingdom of Messiah, and the Blessed Priviledges of that State, are exalted by Christ into this Prayer; To shew the Interest the Jews had in this Great Kingdom, and the Ancient Promises of it all along the Prophecies; and so most Fittly is a Prayer Composed out of their Petitions for this Kingdom.

3. *I could not, but be under much scruple, and trouble, to Find, that the Prayer of our Great Mediator should not bear his Name; in which we are to Pray to the Father; nor carry any Express Mention of His Redemption, nor of the Spirit, the Giving of which was the Great, and Blessed Consequence of His Ascension: But by consideriug, as I have done in the following Discourse, I find nothing more Effectual to Move Christians off from Resting in and even Idolizing this Prayer as a Form, or to carry them to Pray according to it in so Holy and Admirable manner, but to search the whole Gospel to find the Divine Senses of this Prayer, and not without understanding it to be Satisfied in the so often Repetitions of it, so contrary to the very End of its Institution.*

The Doubts being thus Remov'd; I find a very Glorious and Admirable Harmony in the Petitions, with that Kingdom of Christ, as it shall Appear in its Full Dimensions of Happiness, and Blessedness; And therefore, altho, all the Present Holy, and proper Senses of each Petition are no way mov'd or disparag'd by this Discourse, but earnestly Recommended Yet it is Proved, that still the Highest Elevation of this Prayer, and of every Petition in it is the Kingdom of Jesus Christ; and therein we are to Pray in the Holy Spirit for that Kingdom, without which we can never Pray this Prayer aright, nor Read it; as our Saviour Commands us; or declare of His Servants, that they do so, viz. Expound it, when they Pray Arigh out of the Word of God.

For it is all along in this Discourse, Endeavoured to be Manifested, thus we never Pray Aright according to the word of God, but we Pray as from the Springs flowing out of this Ocean of Prayer; and our Prayer Falls into it; So that we ought, and are Commanded to Read out of it, when we Pray. And it is Pronounced in our behalf, that we do so Pray, out of it and into it, whensoever we so Pray, according to the Word of God: tho we do not at all Repeat the Words, and the Intercession of our Great Mediator, and the Vertue of His Mediatory Prayer is always Falling upon His Servants in so Praying. I Therefore Magnify this Prayer, in this Exposition, and most Humbly, and Earnestly Recommend it with All Prayer, and Supplication for the Right understanding and Holy Use of it.

A N

The DEDICATION

To the Archbishop of

CANTERBURY.

THE following *Exposition* is most humbly Presented, with all Regards of *Reverence* and *Honour*, which the *Laws* and *Usages* of this Nation have Affix'd to so Great a Character and Station; and to the Personage in it, with sincerest Veneration of the Exemplary Piety, Holiness of *Conversation*, Largeness of Mind and Understanding, Sagaciousness of Reason, and Truly Christian Equanimity, Condescension, and Evangelical Catholickness of Spirit, so Illustrious in him before all the *Churches* of *Christ* at this Time; and according to the full Perswasion of the Offerer; who therefore Beseeches the Acceptance of Himself, and of what is Presented.

And seeing such a Station is a large Province of doing Good; and that a Servant of God ought to improve it as so; There is nothing can be more Earnestly or Humbly desired, then that this *Exposition* of so Grand a Portion or part of Scripture, may, if it should be con-

vinced of Falshood, or Contrariety to the Glory, Wisdom, Truth and Holiness of the Giver, be Redargued in the same manner, It is endeavour'd to be Argued; not with Respect to circumstantial Mistakes, or Oversight, from which nothing in the present state is Free, and without any personal References to the Expositor (who before hand lays himself Prostrate) which can neither add nor take away from *substantial Truths*; For so is the Apostolick Precept to an *Evangelick Person* seated in *Authority* to do it; to *Reprove* by *Elenchizing* or *Argumentation*; when the merit of the case requires it; But if on the other side what is *written* be *upright*, and *words of Truth*; such a Person will, I doubt not, take care that He that hath so *Laboured in the word and Doctrine* may receive the *double Honour allotted by Christ*; These are obligations on Him, that is entrusted with a *Gospel Oeconomy*.

Now the Concernment is very great, viz. The *Exposition* of the *Prayer*; so universally Styled *The Lord's Prayer*; Both because the Prayer is an *inestimable Treasure*, and even *Treasury to all Christians*, and that in its very

Repe-

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Repetition, it is made so essential to the Form of Publick Worship in this (as it owns it self) *National Church*, and by *Law Established*.

The Exposition is also levelled to the highest Point of *Christianity*; If it be, as it is declared; so supreme a truth of the Gospel, as the *Kingdom of Christ*, peculiar to him as the *Messiah*, as the *great Son of Man* is; who hath it written on his Vestim, and on his Thigh, King of Kings, Lord of Lords; Not only as He hath unchangeably a Kingdom, as the eternal Word, or as He now hath All Power in Heaven, and Earth. But in a visible glorious Kingdom, the Kingdom of the Thousand Years; that great Festival of Tabernacles, that shall be celebrated with everlasting Joy, with Lawrels, Olives and Palms, with all the Glory, Verdure and Flourish of Paradise, when the Pallace of the high est Heaven shall be, as it were, left for that Time; the Glory and Throne of God and of the Lamb shall come down with the New Jerusalem into the New Heaven above, and into the New Earth beneath, as in Heaven and on Earth, according to this Prayer. This Ta-
bernacle ^{Rev^d 2. 13.}

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bernacle-state of God with, and coming down to be with men, Not They with him; gives style to this Feast of Tabernacles, so renowned by the Prophet *Zechary*, c. 14. Because it is not the everlasting Pallace; but the Tabernacle of a thousand Years; and seeing now, as is most constantly Affirmed, This Kingdom, according to an exact Calculation of Scripture-time, shall be in its Succession, and to prepare for its Glory within five Summers; and that as in the Sermon upon the Witnesses Rising, herewith Printed; There shall be the Avant-Courriers of that Succession, all along these very Five Years: This solemn Appeal, according to the Greatness and Dignity of the Subjects Treated of, is Presented to such an *Angel*, in the Church of Christ as is Truly Hoped, in whom the National Episcopacy and Pastoral Office draws to a Point, and Unit, and so is Presented to all in him, By

*Their most Humble Servant
in the Prophecy of Jesus
Christ,*

T. BEVERLEY.

AN
EXPOSITION

Of the PRAYER we Generally Stile,

The Lord's Prayer.

According to the *Evangelists, Matthew, and
Luke, Mat. 6. 9. Luke 11. 1.*

SHEWING

That according to its True Elevation, It is
the Prayer of the Kingdom, viz. of the
Thousand Years Kingdom of Christ, in the
New Heaven, or Jerusalem above; and in
the New Earth, or Jerusalem below.

I Have treated much of the Kingdom of Christ, and endeavour'd
to demonstrate it from a great Concert of Scriptures. Now
this Prayer is a most deservedly Celebrated Portion of Scrip-
ture, and even Summary of Scripture; especially with relati-
on to Prayer, it being a Prayer taught by Christ to his Disci-
ples, when he was here upon Earth; and in them to all Successions of
Christians, until his Kingdom Comes. Therefore it must be presum'd
to draw within it self whatever is matter of Desire, and so of Pray-
er, throughout the Scripture. Seeing then this Kingdom must needs
be the most Earnest and Passionate Desire, and Prayer of the Servants
of Christ; it would be a deep Prejudice against the Doctrine of the

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An Exposition of the Lord's Prayer,

Kingdom, if it could not be found within this prayer. But on the other side, if it shall be found, that all the Lines of the Prayer meet in it, as in a Center ; so that it must be, according to its True Elevation, the *Prayer of the Kingdom* ; It will certainly much incline to the Belief of such a *Kingdom*, Those, who have not hitherto receiv'd it into their Faith, Hope, and Expectation.

It is therefore most expedient, I should by the Assistance of the Spirit, undertake an Exposition of this Prayer ; since I (on so great Reason) esteem it to be the *Prayer of the Kingdom*, and therein manifest, it is such ; and that, as such, it ought to be *Prayed* by all the Servants of Christ, according to such measures of *Praying* it, as shall be given, until that very *Kingdom* come ; and more especially by us, who live so near the Approaches of it, as we may by the *Holy Books* understand we do ; and therefore should more earnestly pray for it, (as Daniel, of old, for *Jerusalem*) by this very Prayer.

Let it be no Prejudice then, I beseech you, to any who shall read this Exposition ; that I add another Interpretation of this Prayer, as the *Prayer of the Kingdom*, to all those Interpretations that you may have heretofore received, and may be now in your Families : For I acknowledg those interpretations, or Expositions, to be of very great, not only Excellency, and Use, but also Necessity : I am so far from drawing you off from them, that I receive them with greatest Veneration and Reverence, and declare of them so to others.

But think it not strange, that he who spake, as never Man spake ; and therefore most Justly, it ought to be believ'd of him, that when he Taught to pray, he so Taught, as never Man, besides himself Taught to pray : Think it not strange I say, that he Compriz'd in this Prayer Things beyond the ordinary Apprehension, beyond the Surface of Things : For he hath so fram'd this Prayer that it begins at the Foundation of the *Kingdom*, the Spirituality of it in the *Work of Grace* here ; and it rises to the Top of the *Kingdom*, in the *Glory* of an *Illustrious Appearance* : and so guides the Prayers of his Servants by it, in relation to their State in *Grace* here, and even to their whole State in this World, in Subordination to it, as to rise in their Desires to that higher State of *Bodies of the Resurrection in Glory* ; wherein they shall Appear before the *Throne of God*, and of the *Lamb*, in the *New Jerusalem* above ; and also to have regard in their Prayers, according to this Prayer, to the *New Creation of God*, in a *New Earth*, a State of *Restitution* to all the *Creatures*, as in a *New Jerusalem* below : And even through all This, our Lord hath in this Prayer peirc'd and soar'd beyond, even into the *Kingdom of Eternity*, when God shall be *All in All*.

Now

Now as to the First, the State of the Kingdom of Grace which is now; and also with relation to the Kingdom of Eternity, which shall be at the utmost, hereafter, in the Kingdom Deliver'd up; I presume to add nothing to the General Expositions, already so full, but shall only endeavour to draw the Lines of the Discourse in parallel to the Epiphania, or Lustre of the Kingdom of Jesus Christ, in his Glorious Appearance.

I only premise in the General, That I rest upon the Guard of Providence over this *Elect* Portion of Scripture; And that it hath so watch'd over it, as to surprize and prevent any Change of it: So that we have whatever the Divine Spirit Dictated to the *Evangelists* concerning it, and just as it Dictated to each *Evangelist*: I therefore make no Difference of Copies; but as this Prayer is given by Two *Evangelists*, and at Two several Times, and on Two several Occasions, or Accounts; so God hath preserv'd the Prayer in each *Evangelist*, as we find it, and so I proceed to Discourse upon it.

I begin with this Prayer therefore, as we find it in the *Evangelist* Matthew, where it is plac'd in the midst of the Sermon in the Mount; in which our Lord, gathering together the great Heads of the Spirituality of the Doctrine of Christianity, relating to Practice and Action, necessarily falls upon that high Point of Prayer: First, He Regulates the End and Intention of Prayer, as having to do with God only in secret, and banishes from it all Pharisaic Ostentation, and Desire to be seen of Men; and from thence he slides into the manner, or modelling of Prayer and bars the Heathen way of Praying, from making an invasion into the Christian Church as it seems it had done on the Jews; upon whom the Gentiles Times of Servitude under the Romans now sat heavy; and their Principles had too much Leav'n'd many of the Jews. Our Lord therefore Cautions his Disciples against the Leaven of Herod, implying the Gentiles; and against the Leaven of the Pharisees, implying the Corrupted Judaism, Mark 8. 15.

And undoubtedly in this very Prayer, our Lord Remonstrated to All Alter Ages of Christians against that False Judaism, and the Gentilism of the Antichristian Apostacy, in this very matter of Prayer; which yet in his Divine Spirit, He fore-saw would come upon it, under the working of the Mystery of Iniquity, and the Revelation of the Man of Sin: And the Apocalyptic Prophecy foretells it under those very Names, Jews: who Lyed, in saying, They were Jews, and were not; and Gentiles; who Crouded into the Outer Court, and Took away this daily Sacrifice of Spiritual Evangelical Prayer, and brought in Idolatry and Superstition in the room of it.

When therefore our Great High Priest and Prophet Commanded to Pray after this manner giving only the Summary of Prayer, That must needs

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needs intend Enlargement, according to every Head; and in this Plain and unaffected Method, and intire Composure of Prayer, without interruptions, or breakings off; without *Repetitions*, without intermixed *Responsals*, or *Suffrages*; He hath for ever Damned All those prescribed, imposed *Liturgies*, and *Litanies*, that consist of these; and particularly the so often *Repetitions* of this Prayer, which is exceedingly injur'd, and affronted thereby; the very avowed intention of it being against all Affected *Repetitions*, and so of it self especially. Accordingly, the *First*, and purest *Times of Christianity* pray'd after this Plain, Unaffected Manner of Prayer.

Yet it is not to be thought, It was any part of our *Lord's* meaning to abridge the pouring our Prayer unto God, when the Soul is full of Affection, and flows out into Expression, as abundant; even as Himself continued a whole Night in Prayer, and hath left to his Church upon Record, that much larger Prayer, as it were, some sample of his Great *Intercession*, John 17. Nor does he lay this Prohibition upon the *Repetition* of the very same words, when the Spirit within, insisting earnestly upon the same Thing, Naturally chuses again, and again, the very same words; For he himself Thrice used the same Word concerning the Removal of the Cup from him.

Now with this Prayer, as given in this *Sermon on the Mount*, hath our Lord interwoven many great Principles of Christianity, as he makes plain, by enlarging upon them; as that of *Forgiveness of Trespasses*; according to that; *That we should forgive*, even as we desire to be *Forgiven*; of *seeking the Kingdom of God*, and the *Righteousness of it* in the *First* place; according to that, *Thy Kingdom come*; of trusting Providence with the Things of *To Morrow*; according to that, *Give us this Day*; and of not trusting to the saying, *Lord, Lord*, without doing the *Will of our Father*, according to that, *Thy will be done*; Of All which the Expositors of this Prayer in general have excellently treated.

Let it be then allowed, and acknowledg'd, that the Sum of the Account of our *Lord's* giving this Prayer as in the *Sermon on the Mount*, is, To give a Prayer Commensurate with the whole Doctrine of Christianity, to all his Disciples; And his commanding Them to pray after this manner, included a Command to obtain an Acquaintance with the Spiritual Sense and Meaning of this Prayer; which they are to learn from the whole Word and Gospel of the Kingdom. For it cannot be expected, the Concernments of Christianity this Prayer refers unto, as they fall within Prayer in general, should be found explicitly within this Summary of Prayer for them; That Christians therefore may be able to pray after this manner, or according to the mighty Importances of this Prayer, the Variety of their own States, and

and all the Occasions thereof, and according to the various Motions of their own Spirits, the whole Word and Gospel of the Kingdom must dwell Richly in them; that they may all steer by the Compass of this Prayer; as Men upon the Sea shape various Courses, and yet all sail by one Compass, that never varies; So shall we in Prayer, by this Prayer, understood according to the whole Doctrine of Christ, and his Apostles, and no otherwise to be understood.

And as to the Manner, That there should be no Prescribing after Christ; For what can the Man do, that comes after him? who would yet prescribe no otherwise, than thus in brief, and in this plain, sincere way, without Artifice, without Doublings this way, and that way; and yet by such an All-Comprehending Wisdom; that no Man can pray according to the Word of God; but he must pray according to this Prayer; For it is as the Sea to Prayer, All the Rivulets of Prayer come out of the Word of God; gathered into this Prayer, and thither they return again; whence they come out; thither they return. None can pray according to the Word of God, but however insensible we are of it, as of Waters coming from the Sea, it is a Derivation from this Prayer. Nor can any pray according to this Word, but they must pray into this Prayer; All returns again, All sinks into it, Falls within its Compass and Comprehension, whether the Words are us'd or not; and yet this Prayer will never be full; it will never be pray'd enough, till this Kingdom comes; Nor can it ever be exhausted, nor the full Sense of it drawn out, till that Kingdom come, although All Saints pray out of it, as into it. Now therefore, by way of Recollection, I conclude, this Prayer, as given in the Evangelist Matthew, is especially given with regard to the whole Doctrine of Christianity; and so to be us'd in a Free Expatiation, according to the whole Gospel. But then I affirm the Kingdom of Christ is one of the greatest Points of the Gospel; and that other contrary Prescriptions of Prayer, and with Repetitions and Interruptions especially, are forbidden: as, not after that manner, and great Transgressions against the Simplicity, that is in Christ.

Thus far I have remark'd upon this Prayer, as given in the Evangelist Matthew; I am now to consider it, as it is given the Second Time by Christ, Recorded by the Evangelist Luke; For that it was so given a Second Time, will appear; And it is the more deeply to be apprehended, and weigh'd, because it was given the Second Time upon the solemn Desire of the Disciples to be Taught to pray, as John Taught his Disciples. Now Christ Teaching to pray, as John, the Forerunner, Taught to pray, (who, though before Christ, yet was after him) must needs Teach to pray, as the Messiah, as the Great Priest, Prophet, and King, who was to come into the World. The Disciples were there

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fore undoubtedly moved by a *Divine Instinct*, to desire to be Taught to pray by *Christ*, as the *Great Master*, in the same manner that *John* the *Fore-runner* Taught his *Disciples*. For the *Messiah*, so Teaching to pray cannot but be suppos'd to comprize in his Prayer the great Interest his *Disciples* and *Servants* have in his *Messiaship*; which is much to be observ'd to guide us into the highest Senses of it, and above what our Lord might be suppos'd to aim at, as in the general Doctrine of *Christianity*, and as in the *Evangelist Matthew*; tho' that also could not be but Transcendently High, as to *Christianity* in general.

But let us first observe the more Remote and Outward Circumstances of the giving of this Prayer in the *Evangelist Luke*.

1. As it was given upon the so solemn Desire of the *Disciples* to be Taught to pray; and our Lord giving the Prayer in these Words; *When ye pray, say*; it may seem to push home to the constant use of these Words when we pray. But in answer to it, there are these Three Things to be observed, which are plain *Matters of Fact*.

1. That this Prayer is most compleat in *Matthew*, where it is first given; and it is to be compleated in *Luke*, by being compar'd with it self, as given in *Matthew*. For the *Doxological Conclusion*, or Ascribing the *Kingdom*, the *Power*, and the *Glory for ever and ever*, with the *Amen*, the Seal of all, is to be found only in *Matthew*; both which the *Jews* generally us'd in their Prayers, even as *Christians* do. If then the whole and entire Pattern must be deriv'd from *Matthew*, even so must the Just Elevation of the Command for the using it, be taken from thence also, where it is most compleat. Now there the Command for the using it is expressly given thus; *After this manner pray*; shewing it to be a Pattern which must be measur'd by all *Scripture*; so few Words being else insufficient (as hath been made out) to direct us to pray after that manner. So those Words in *Luke*, *When ye pray, say*, must be expounded by those in *Matthew* *When ye pray, say after this manner*.

2. It is certain by the Course of the *Gospel History*, That the Prayer, as given in *Luke*, was another distinct Giving of it, from that in *Matthew*, and was the last Giving of it; and some considerable Time after the *Sermon in the Mount*; from whence it is evident, That where the Form is most compleat and had been before given; the *Apostles* did not yet understand themselves oblig'd to the *Repetition* of the Words, or strictly determin'd to the Form; For if they, had continually us'd it, as a Form, they could not have been forgetful, That *Christ* had already Taught them to pray; or they must have charg'd his Form of Prayer directly with Insufficiency; even there where it is most a Form; and in that *Sermon*, where they were the most *Dome-stick*, or proper *Auditors*; For he look'd on his *Disciples* when he begun
his

his *Sermon*; which much assures, had it been such a *Form*, they could not have forgotten it, as so prescrib'd. Our *Lord* therefore, to shew he had enfolded all the Interests of his *Gospel*, and of his *Kingdom* in the *Prayer* he had before *Taught*; returns them upon the same *Prayer*, by giving it them a-new, in so great parts of it; that they could not but thereby remember it, and make up whatever was wanting in the last giving of it, by his first giving it; and therefore they, and All *Christians* after them are to search further, and deeper into it; And that is one great Sense of, *when ye pray say*; or, as the *Word* also signifies, *Read*, that is, Enlarge with Understanding upon the Heads of *Prayer* I have given you before. There All *Prayer* is to be found; there is to be found what I, as the *Messiah*, am peculiarly to *Teach my Disciples*; beyond what *John*, the preparer of my way before me, was to *Teach his Disciples*; *Read* therefore with Understanding that manner of *Prayer* I have already *Taught* you. You ask to be *Taught*, *Read what I have Taught* you; *Read*, and understand what you *Read*: Thus *Reading the words of the Book of the Prophecy of the Revelation*, is *Reading with Understanding and Exposition*.

3. It is most evident, our *Saviour* was not Rigid about the *Form of Words*; for he changes the *Words* in Two *Petitions*, yet not altering the Sense, viz in that *Petition*; *Give us our Daily Bread*. In *Matthew* it is *This Day*; or, as he said, *To Day*; In *Luke*, that which is for, or according to the *Day*; so in that *Petition*; *Forgive us our Debts*, in *Matthew*; our *Sins*, in *Luke*; In *Matthew*, *As we forgive our Debtors*; in *Luke*, *For we forgive every one indebted to us*. And in the same *Evangelist Luke*, Our *Lord*, at that *Petition*, *Deliver us from Evil*, breaks off without the *Praise-Ascribing Conclusion*, which we find in *Matthew*; or the *Amen*, the fore named *Seal of All*.

Now from All these Things, which are plain Matters of Fact laid together, it is most evident; the Sense of those *Words*, *when ye pray, say*, does not oblige us to the *Words*, but to the whole Latitude of their *Evangelick Sense* and Importance.

4. Give leave to add here, as in the most seasonable Place with Relation to this *Prayer*; as it is found both in the *Evangelist Matthew* and *Luke*; That neither in Them nor in the whole *New-Testament* is this *Prayer* any where styled the *Lord's Prayer*; as the *Breaking of Bread* is styled the *Lords Supper*; and the *First Day* the *Lord's Day*, nor yet any way Referred to, as such. To shew, the *Form of Words* is no Institution of *Christ*, to be used in *Solemn Worship*, as the *Lord's Day*, and *Lord's Supper* are; nor to be divided one from another, Joyned so by that singular *Word*, nor again used in the whole *New Testament*, 1 Cor. 11. 20. Rev. 1. 10 as, viz. Lordly, or Belonging to the *Lord*, that is, by Peculiarity or Speciality.

This

Δεῖπνον
κυριακόν,
ἡμέρα
κυριακή.

8 *An Exposition of the Lord's Prayer,*

This is very much to be weighed, as shewing, the very Prayer as in the Form, does not Tye us.

Object. To all, that I have said upon the Prayer, as in the *Evangelist Luke*, it may be objected ; whether Prayer Tye us to a Form or not, it seems wonderful, the Disciples should forget Christ had taught them to Pray before, as in *Matthew*, and that, even as the *Great Prophet* in that *Sermon on the Mount*.

Ans. Undoubtedly this Inadvertency, and Forgetfulness, as in other Cases, was permitted by God ; that they might in this solemn manner desire the Lord to Teach them more solemnly, as *Messiah* ; as *John* the Fore-Runner of *Messiah*, Taught his Disciples ; and that Christ giving the same Prayer again, might shew, how close His *Messiahship* and the whole *Doctrine of Christianity* are conjoynd, and that all Run together unto His Kingdom.

2. The second Circumstances of this Prayer, as it is given in the *Evangelist Luke*, is the Consideration of the Discourses relating to Prayer after the giving this Prayer, that our Lord looks unto, and they are these Two.

1. The Earnestness, and Importunity, that we ought to use in Prayer ; and that must relate to this Prayer in all the Parts, or Branches of Prayer, to which it directs us, and even Leads us by the Hand into ; we ought to be so earnest, as not to receive a Denial from God ; And this Earnestness He after, in this very Gospel of *Luke*, particularly guides to, is unto his own Coming ; when he will *Avenge, his own Elect* ; Assuring us even while he does indeed *Bear long*, yet he will *Avenge speedily* : And that herein he hath Respect to his own Coming, he plainly shews ; For he adds, *And yet when the Son of Man cometh, shall he find Faith on the Earth ?* c. 18. 1, 7, 8.

2. The other Point of Prayer our Lord discourses with Relation to this Prayer, is, That when his Servants are sincere in their Desires, God will give them the *Best Things*, though they may not understand the *Height and Depth*, the *Breadth and Length* of the *Divine Promises*, and Senses of the *Word of God*, with Relation to Prayer ; and particularly as gather'd into this Prayer ; For God will understand for his Children the *Best Things*, even as a most compassionate Father ; if his Children ask things that are good in their kind, he does not give things different, nor Below, much less contrary ; but better and Above. And this may thus relate to this Prayer ; the whole Stream of it runs into the Channel of Truest Good Things ; They therefore, whom the *Holy Spirit* moves to pray it, shall not be answered with any thing of a worse or lower kind, but with
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the Spirit, the Supream, and All-Comprehending Good. And this He will give, and still give, till it comes to the Height of His Kingdom, according to *Esay. 59: last*; For so his Spirit makes Intercession with Groanings not to be uttered; And God understands His own Spirit, as is after, further to be Insisted upon; and he understands it, not only by our words, no nor by our more formed apprehensions, but by deep Search of our Hearts, and the most retired Operations of his Spirit within our Hearts.

And to this great purpose, our Saviour speaks in those words also in *Matthew*; Be ye not like the Heathen in much speaking; For your Father knoweth, what things you have need of, before you ask Him; shewing; That Prayer is not to be manag'd, as if we would Inform, or change God, but to affect our own Hearts; and to put them into an order for receiving from God by his Grace in Christ, Spiritual Understanding, Holy Affection, Humble Dependence, Earnest Desire, and Zeal for his Glory, and Kingdom; and a State here preparatory for it. That way of Prayer, that either by meer often Repetition, by customariness, by not having the Spirit, and Power of the Word of God in it, is Unserviceable to the Great Ends, is not after the manner of the Lord's Teaching to Pray, nor received into it; And whatever prescribed way of Prayer it is, that more or less brings in a Rote of much speaking only, and takes off from the Exercise of this Spiritual understanding, and Affection; hath Suitable degrees of that Great Guilt, of bringing Gentilism into the Temple of God, and taking away the daily Sacrifice of Prayer.

Object. But it may be still said; the Lord's putting His Prayer so much into a Form, argues; He intended it should be so used, else why did he put it into a Form.

Answer. That he did not intend it as a Rigid Form, I have fully argued; yet He put it into a Form, especially in *Matthew*, that it might stand the more Conspicuous and Full in all parts, as a Pattern; and might ever in Relation to His Kingdom be in constant Use, as to the substantial Importance of it; and by an Admirable Foresight of the way of using this Prayer by the Christian World, Christ condemns the Ignorance, the Unbelief, the Opposition to the Doctrine of his Kingdom, even out of the own Mouths of the generallity of Christians.

And now I come, having spoken this in preparation, to Teach you the Use of this Prayer of the Kingdom, as David taught the Children of Israel the Use of the Bow * ; For Spirits of Saints Instruct-
* 2 Sam. 1.
ed, 18.

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ed, and Armed with the Spirit of this Prayer, and the Divine Senses of it ; without any over Ceremoniousness about the Repetition of the Words ; are as the *Chariots, and Horsemen of Israel* ; especially, They, who are thus instructed in it, As it is the Prayer of the Kingdom.

And herein, I have said, I propose this to you, to give you the Key of this Prayer, as it is the Prayer of the Glorious Kingdom of Christ ; and seeing I have declared, I do no way prejudice the Expositions Calculated for general use, tho I take the Elevation of this Prayer according to this Kingdom ; let none therefore be angry at it, least they fall under the Reproof of taking away the Key of this Prayer ; *They would not enter in themselves ; and Those, who are Entering in, they hinder ;* as our Lord Censuring the great Rabbies, and Masters of the Jewish Law, speaks concerning the Key of Knowledge, Luke 11, 52.

I will therefore first lay down several Arguments, that the true Elevation of this Prayer in its Exposition must be, as it is the Prayer of the Kingdom ; and accordingly, I will Aim to give it, when I have first Established this main Position by these Proofs of it.

Argum. 1. The first Argument I draw from the express and plain Words of the Prayer ; *Thy Will be done as in Heaven, and upon Earth.* Now taking the words according to the plain Sense of them, and as we generally understand them ; it is evident, this Prayer Teaches us to rise to the utmost in our desires, that the Will of God may be done ; And seeing there can be no higher Example of its being done, than the doing of it, as it is done in Heaven ; we therefore Pray it may be done on Earth ; as it is in Heaven ; now the same Holiness, Zeal and Spirituality or Heavenly design must move us to Pray, that the Name of God should be Sanctified to the same height, that we pray *His will should be done unto ;* And that utmost is, that it may be on Earth, as it is in Heaven Sanctified.

And if we are Taught to pray, that the Will of God may be done on Earth as it is in Heaven ; and by Analogy and Proportion, that his Name may be Sanctified on Earth as it is in Heaven ; our Lord hath by Admirable Wisdom set the Kingdom of God between these Two Petitions ; even the Petition that His Kingdom may come, between those Two Petitions, that undeniably ought to be Prayed to the height, viz. the Name Sanctified, as in Heaven, so on Earth ; and the Will done as in Heaven, and so on Earth ; that what otherwise we might doubt of, whether his Kingdom ought to be prayed to come on Earth,

as it is in *Heaven*, (Because we are ready to think that its only to be in *Heaven*) might be ascertain'd to us : That we ought to pray for the *Kingdom coming*, even on *Earth*, as it is in *Heaven*, and that we should not be able to wrench out, what is so Riverted into the midst. And the very *Analogy* and *Proportion* of Heavenly Affection to the Glory of God equally looks to all, if there be a possibility, They may All be ; now to shew that They may All be, even the *Kingdom coming* on *Earth*, as in *Heaven* ; as well as the *Name Sanctified* on *Earth*, as in *Heaven* ; and the *Will done* on *Earth*, as in *Heaven* ; of which we have no doubt, we ought so to pray ; the Prayer hath so placed that the most to be doubted of, in the middle, that we may pray for all together, and alike.

Again, there is such a concatenation of the things, they cannot be divided ; For the *Will of God is*, that *His Name* should be *Universally Sanctified*, as innumerable Scriptures testify : If then *His will be done* on *Earth*, as in *Heaven* ; *His Name must be Sanctified* on *Earth*, as it is in *Heaven* ; seeing that it is so Supream a manifestation of His *Will*, that His *Will* cannot be done, if that be not done ; and if his *Will be so done* on *Earth*, as in *Heaven*, *His Kingdom* must so come : For what is a *Kingdom*, but that he who hath the *Kingdom*, should have *His Name* highest, most Celebrated, Honoured and Ador'd ; which is the *Sanctifying the Name of God* ; when it is set at Infinite heights and distances above all other Names ; and this in Christ ; who hath a Name above all other Names, to the glory of God the Father ; and that he should have *His Will* obeyed ; whenever therefore the *Will of God is obeyed* ; the *Name of God* so Sanctified on *Earth*, as it is in *Heaven* ; his *Kingdom* must needs come on *Earth*, as it is in *Heaven* ; and so *His Kingdom will come*, whenever that is : thus when one is, the other is also ; when one is not, the other cannot be ; the things are perfectly convertible, and turn on the same Poles ; when one is, all are together with it ; and if so much, as one be not, It is certain, neither of the other can be.

But that we may know both the *Time*, when each of the other may be, and shall be ; and that we may also know the *Grand Expedient*, or mighty Instrument, by which each of the other shall be effected : The *Kingdom coming* is set in the midst of each ; when the *Kingdom comes*, the other Two shall be ; For that *Kingdom* shall certainly effect and bring the other Two to pass ; viz. the *Name* shall be so Sanctified, and the *Will* so done.

But these things are impossible to come to pass according to the Experience of so many Thousand Years, that the World hath already had ; or to be hoped for, or expected ; without Bowing the Heavens, Rending the Heavens, the Heavens coming down, as it were to the Earth

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Earth, in such Glorious Manifestations, as the Kingdom of Christ is describ'd to appear in.

And if these so Fundamental Points of Glory and Happiness in that Kingdom be established, how great will be the Consequences? There shall certainly be the constant *Table of the Kingdom* in the *Bread of Life*, and the most abundant Sufficiency of All Things; the State of *Reconciliation* betwixt God and Man; betwixt Man and Man; betwixt Man and the whole Creation; betwixt the lower Creatures and themselves; and throughout the whole Frame of the Creation of God; *All things in Heaven and Earth being reconciled in him, even in Him*; and then most certainly there will be no more *Leading into Temptation*, but a perfect *Deliverance from Evil*: For the Cause of all the Indigencies of that Life, that is to be supported by that *Epiousious*, or *Supersubstantial Bread*, according to the Day; of all the *Anger of God*, and the Mutual Enmities in the World; and of the *Curse upon the Creation*, is; That the *Will of God is not done on Earth, as it is in Heaven*, and his Name *Sanctified*; and because the present State is not the State of the Kingdom of Christ; But then shall it be Acknowledg'd with *Hallelujahs*, That the Kingdom, and the Power, and the Glory is his throughout Eternity of Ages; Seal'd with an Unchangable and everlasting, Amen.

Now I would appeal to any one, whether our Lord Teaching his Disciples then, and successively in all Ages, to pray, that the Will of God may be done on Earth, as it is in Heaven; and that All Things that must in Necessary Consequence fall out together, I say, our Lord would Teach so to pray, if he had not known it was the Will of God Things should be so; or if there were not a promise of God for such a Kingdom of Christ, wherein All these Things should be so, as a Ground of Faith they should be so; And because God hath so promis'd, and resolv'd they should be so; and that he will yet be enquired of by the Prayer of his Servants to do it for Them: Therefore hath our Lord Jesus Christ taught us so to enquire by Prayer in, and according to this Great Rule of Prayer, he hath given.

There are Three Things the Word of God hath made necessary to our Receiving any Mercy, in the Nature and Order of a Mercy.

1. That we should pray unto, and enquire of God for it.
2. That the Thing we pray for, should be within the Degree, and Determination of God, it should be; and so according to his Will.

3. That

as the Prayer of the Kingdom.

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3: That it should be *ask'd in Faith*, or upon a *Promise*, declaring to us that Will and Determination of God.

Now in these great Points Christ hath taken a certain Care,

1. That there should be *Prayer* for those things, by giving this *Pray*er for them.

2. Seeing he gave this *Prayer* by an *Infallible Spirit*, knowing the mind of God, it is certainly *squat'd* according to the Will and Promise of God. As therefore this *Prayer* is every way prepared for being heard, so Jesus Christ most certainly sends out his Spirit to all his Servants, to give Faith, and to move Holy Desire, according to this *Prayer*, that God may be *cry'd to Day and Night*, agreeably with it: And when his Saints may be short, in either the Understanding it, or in the Faith, or Desire, that it should be *pray'd* with; the Spirit makes *Intercession* according to the Will of God, with Groans that cannot be Utter'd; wherein God understands the Mind of his Spirit, because it makes *Intercession* according to his Will; so this *Prayer* must be a certain Prediction, that all these things shall be so; For God cannot Fail of his Will and Promise; Christ cannot Fail of having Taught to *Pray* according to this Will and Promise of God; nor can Christ Fail to give his Spirit to his Servants to Excite them to Faith and Holy Desire, according to this *Prayer*. From all which it uncontestably follows, That this *Prayer* must be a certain Prediction, That the will of God shall be done on Earth as it is in Heaven; and the whole Concatenation of things be according to it; and therefore that the Kingdom of Christ must come on Earth, as it is in Heaven; so that this *Prayer* must be a *Prayer* for the Glorious Appearance of Christ's Kingdom; according to the highest Elevation of the Sense of the *Prayer*; and so the *Prayer* to be Expounded as the *Prayer of the Kingdom*.

For what is more Visible, than that this hath not yet been, nor is like to be in the Present State upon Earth? but even to Horror and Amazement, the contrary hath been ever since the general Profession of Christianity by Nations; and in all the Prospect we can have of Things, Humanely speaking, it will continue so. There must be therefore a peculiar State created for the Answer of this Petition; and what can that be, but that *New Earth*, according to Promise, wherein Righteousness shall dwell, even at, and in the Kingdom of Christ? And so this *Prayer* must be the *Prayer of the Kingdom*, enquiring of God for the accomplishment of that Promise.

I can therefore by no means allow the abatement of the Force of this Petition, upon a compare of it with such Expressions, *Be ye holy, as I am holy; be ye perfect, as your Father in Heaven is perfect; or by*

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comparing it with the Apostle's vehement Emotion, of *forgetting things that are behind, and pressing forward for the mark of the price of the high calling of God in Jesus Christ; if by any means he might attain the Resurrection of the Dead, or the State of Perfection in this Life, if we should* to expound it.

Now to interpret these Expressions, either as gracious Desires, tho not answer'd in this World, or as setting up to our selves the highest and most perfect Mark to shoot at, though we cannot reach it in this World; or that such expressions of being *Holy and Perfect, as God is*, shew that excellent Kind, and Alloy of Holiness, tho we cannot rise up to the perfection of Degrees; and then to suppose this Sense to be all the Sense of this Petition, and that it cannot be fully and compleatly answer'd, till we come to Heaven, this explication, I affirm, cannot agree.

1. Because all these Gracious, both Endeavours and Designs, have a Time and a State of coming to their Complement, and Perfection, even to a Perfection of Degrees, so far as created Nature is capable of such a Perfection; and therefore neither those Commands nor Desires are in vain; tho they do not obtain their desired effect in this State; because there is a State on purpose for that Perfection; But for the *doing the Will of God on Earth, as it is in Heaven*, that can never come to its Perfection, except there be a State on some very *Earth*, where it may come into its Perfection; For there is so Direct and Perpendicular a fixing the Petition upon some *Earth*; That it must come to its Perfection on such *Earth*, or not at all. Seeing then there are such Promises to the *Earth*, *That Knowledg shall cover it, as the Waters do the Sea; That Righteousness shall dwell in it; That the sinners shall be consumed out of it; That the Meek shall inherit it;* and then such a Prayer Taught by Christ for the *Doing the Will of God on Earth*, and according to so great an Exemplar as is in Heaven. There must be a Perfection of it on *Earth*, or else this Petition cannot be heard; For Personal Qualifications follow Persons, and may be perfected in their Perfection, however they change their Place: But Local Priviledges adhere to the Place; and except *Earth* it self were carried up to *Heaven*, there cannot be a perfecting of what is proper to the Holy State on *Earth*, but it must be *on Earth*; For else there must be a confounding Heaven and Earth.

9. It is duly to be observed, and it is very plain it is so, That Heaven and Earth are Parallel'd as Two Places, One where the Will of God is done, and the Other where it is prayed, It may be done. The words are therefore most exactly Framed to express a Parallel. It is therefore pray-

prayed, That as the Places stand in Parallel one to another, so that the State of the *Will of God* done in one, may be made Parallel by the *doing the Will of God* in the other. And as the *doing the Will of God* is the *Glory of the one Place*, so that it may be also the *Glory of the other*; and therefore, except that *Glory* Fill the *Earth*, according to so many *Promises* foremention'd, as it now Fills the *Heaven*, this Petition cannot be heard.

3. The *Kingdom coming*, is, as it were, the Key of the *Sanctifying the Name of God*, and the *doing the Will of God*. Now the very words, *Thy Kingdom come*, do enough explain, It is a State on *Earth* that is desir'd, and shew both the Time and the High Efficacy, which will then be at work for the *Sanctifying the Name of God*, and for the *doing the Will of God*, as in *Heaven*, and on *Earth*; as is further to be made out in the explaining that Petition. And it does assure us, the Intention of the Petition is not, that there may be only such a *doing the Will of God*, as was before *Jesus Christ* came in the *Flesh*, and since *Christ* came, universal among the *Saints*, viz. with that Sincerity, and in that doing it, that is of the same kind with that in *Heaven*; Such indeed there hath been; but alas, it hath been but in so very low Degrees, as bear no Proportion; so that, except there be a New State of things, such a *doing the Will of God* can never arise to any Perfection, seeing it hath not done it in 1600 Years; and we can have no Reason, except such a *Kingdom come*, to expect it in 1600, or 16000 more, if Time could so long continue. All which makes it beyond all doubt, that this Petition can never be Fulfill'd, but by such a *Kingdom* as shall bring *Heaven* and *Earth* to such a Parallel.

And therefore, as shall be shewn in the explaining the Petition itself The Prayer is most strictly, and yet most intentionally for an exact Parallellism, between the New *Heaven*, and the New *Earth*, as shall be in the *Kingdom of Christ*, and wherein *Righteousness* shall Dwell alike. It is therefore a *Prayer*, not only for the *doing the Will of God on Earth*, but also in *Heaven*; viz. in that New *Heaven*; and that such an *Heaven* and *Earth* may be in a Parallel one to another, according to the *Promise*; so that the Prayer, if we speak sincerely of the matter, is not directly, That the *Will of God* may be done in this *Earth*, as it is now done in the *Third Heaven* above us; But that there may be such a Parallel New *Heaven* and New *Earth*; altho it is most True, the present *Sanctification of the Name, Kingdom, and Will of God* done in the Highest *Heavens*, is the Original Exemplar of all; and therefore the New *Jerusalem* comes down from God out of *Heaven*, into that New *Heaven* of the Air,

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Air, and so there is a parallel on the *New Earth* betwixt that *New Heaven*, and *New Earth*.

And this is of great concernment that we understand it aright, on these *Two Accounts*.

1. Because the present *heaven of the Air* hath not the *Will of God* done in it now, any more, than in this *Earth*.

2. Because in full Sense, *The Will of God* shall not be done in the *New Earth*, as it is now in the highest *Heaven*, by way of *Parallel*.

1. Because the present *Heaven and Air*, is by *Scripture* made the *Habitation and Residence of Spiritual Wickednesses*; for they are *Spiritual Wickednesses in Heavenlies*; That must be in *heavenly places*; for they are, nor can be in any other Sense in *Heavenlies*; nor can they be in any other *heavenly place*, but the *Air*; The *Heaven of the Divine Presence* can be no *Residence for Bad Spirits*.

Sathan, with his *Armies*, and *Hosts of Bad Spirits*, is call'd the *Prince of the Power of the Air*; that is, he hath, under *Divine Permission*, a *Residence in the Air*, and whenever *God* hath use for this *Sathanick Ministry*, he hath undoubtedly great *Command* there. So there is now a *Parallel* betwixt the *Will of God* not done by those *Spiritual Wickednesses* in the *Air*, or the *Heavenlies*, and the not doing the *Will of God* by the *Seed of the Wicked One on Earth*.

But when the *Kingdom of Christ* shall come, these *Wicked Spirits* shall be under an *Obligation to Dislodg* from their *Heavenlies*; and whether there is not a *Force* upon them by the *Fire of that Day*, I will not *Dispute*; But it is most certain, they are *Lay'd hold of*, *Bound*, and *Chain'd*, and *Lock'd up* in the *Bottomless Pit*, and cannot come out to *Deceive the Nations* for those *1000 years* of the *Kingdom of Christ*.

Thus it may be very well understood, there may be a *Prayer for a Parallelism* betwixt the *New Heaven* and the *New Earth*, in doing the *Will of God*, Taught us by *Jesus Christ*; as in the *New Heaven*, and in the *New Earth*; to be effected, and brought to pass by his *Kingdom*. And this is the most true and proper sense of this *Petition*, as in *Heaven*, and upon *Earth*.

2. The *Will of God* shall not be done at all in the *New Earth*, as it is now in the Highest of *Heaven* by way of *Parallel*; for though it is *True*, the *Will of God* done now in the Highest *Heaven*, by *Angels* and *Saints*, is the first *Exemplar*; yet it is not the *Parallel* to which it answers, but the *New Heaven* is the *Parallel*: And the Reason is this, The *Angels and Saints* doing the *Will of God*, are out of *Bodies*, and in a state of *Spirits*, and so cannot be an agreeable *Parallel*; Jesus

(Jesus Christ is so Transcendent, He in his own Person can be no parallel); But betwixt Holy Spirits, and Spirits in so mean and sinful a State, there are so great Odds, there can be no parallel; But betwixt Christ, as the Head, and his Saints of the First Resurrection in Incorruptible Bodies, in the New Heaven, and the Saints, the Living, the Remaining on the New Earth, in Changed Bodies, that shall not die; there shall be, though not a perfect Equality, yet so great a Likeness in the doing the Will of God as in the New Heaven, by one, and in the New Earth by the other; as shall fill out the Parallellism to great Glory of doing the Will of God, as in Heaven and upon Earth

And thus, whether we take this *Petition* in the more General Sense, and as it is Universally Expounded, viz. That the Will of God may be done on Earth, as it is now in the Highest Heaven: Or whether we take it in the more True Near, Strict Sense, wherein there is so great Evidence, our Lord design'd it; it is very evident it is a *Petition*, that must be Answer'd in some State on Earth, and not in the Heaven of Eternity only, in Perfection; and here only in some Degrees, or Likeness of Kind, in Regard of Sincerity.

And further, it is most evident, upon a New Argument, there is a parallel betwixt the Heaven and the Earth in this Prayer. It is not said therefore, on Earth as in Heaven, but as in Heaven, and upon Earth. But such a parallel cannot be in either the Bodies of Saints now on Earth so unfit for the doing the Will of God; nor in an Earth so under the Curse, as This is, that yields nothing but Briers and Thorns, except at least upon the Expence of the Sweat of the Brows, and with the greatest Vanity and Vexation of Spirit: There must be therefore the New Earth, that the Coming Kingdom of God by Jesus Christ brings with it.

Having now dispatch'd this first and greatest Argument, That this Prayer is indeed the Prayer of the Kingdom; I come to a Second Argument.

Argum. 2. That into which All the Prophecies issue, as All the Promises determine themselves (particularly that of the New Heaven and the New Earth); and wherein the Mystery of God is Finish'd, cannot be left out of that Prayer, which the Great Prophet, High Priest, and Apostle of our Profession, Taught to his Disciples.

If it were so, either the Things spoken of must be small, or the Prayer must be small: But neither of these can be suppos'd; Nor the First, because they are the Result and Issue of all the

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wonderful *Counsels* and *Works of God in the World*. Not the latter, because it is the great *Comprehensive Prayer*, the whole *Element of Prayer*. So that when we pray aright, and according to the *Word of God*, we do say (as the words may very well bear, whenever you do pray, you do say, not so much *Imperatively* as *Indicatively*), whenever the *Spirit of Adoption* cries in us *Abba Father*, we do presently say, *Our Father*. When the *Spirit of Prayer* moves upon any of the *Stores of Prayer in the Word of God*, we immediately fall into this *Prayer*. If ever therefore Any of Those so very Great, and Visible, and Conspicuous Things in the *Word of God*, that concern the *Kingdom of Christ*, either in Relation to our selves, or the *Church of Christ* in general, come into our *Prayers* (and how can it be otherwise, if we do indeed pray?) Then either we must pray out of, and beyond this *Prayer*, which must needs be impossible, if this be so *Comprehensive a Prayer* as we All allow it to be; or else this *Kingdom* must be so conspicuous in this *Prayer*.

Since then on one side, we Find the *Word of God* so full of the Great *Expressions* of this *Kingdom*, that we must either pray for the Things therein declar'd by *Prophecy* and *Promise*, or we must leave such *Huge Tracts* of the *Word of God* out of our *Prayers*; And seeing on the other side, in this *Prayer*, which we acknowledge so *Comprehensive a Prayer*, we find the Express Words, *Thy Kingdom come*; (and a parallel State of *Doing the Will of God, as in Heaven, and upon Earth*; besides all the other so *Correspondent Relations*; how can we but be assur'd This *Prayer* is the *Prayer of the Kingdom* in its highest Elevation? and that it can be no other; and that seeing it is so, it must prevail for the *Coming of the Kingdom* in its proper Time, seeing, as we have Fully Reason'd, it cannot but be heard.

Argum 3. That which is so much the *Will of God*; that it should be; that He hath intus'd a *Natural Emotion* into the very *Creation*, towards it; and that it, as with a Lifted-up Head of *Expectation* and *Desire*, sues for: That certainly is comprehended in this *Prayer*: For it cannot be once suppos'd, that *Jesus Christ Teaching his Servants and Saints to pray*, should not give them, in a *Spiritual and Intellectual way*, what is given to the *Lower Creation*, as by *Instinct*; because it is so *Necessary*: Now that *Restitution of All Things*, That *Glorious Manifestation of the Sons of God*, That *Deliverance of the Creatures from their Unwilling Subjection to Vanity*, they now *Groan and Travail under*; yet under *Hope of bringing forth a better State*. All this the *Creatures*, with *Earnest Expectation wait for*, with *lifted up Heads*, They, as it were beg for. How then can it be, but that so Great a Point of the *Divine Will*, should have very fair Lines of it in this *Prayer*? And seeing our Lord directs us

in this *Prayer* to look up to God as a *Father* ; The *Liberty*, even the *Glorious Liberty* of his *Sons*, must needs be a principal part of it ; And where can there be so Reasonable a placing of it, as in that *Great Petition*, *Thy Kingdom come* ; For where should the *Sons of God* have a *Liberty of Glory*, but in his *Kingdom*. This is so undeniably certain and Evident, that I insist no further upon it.

Argum. 4. When the Apostle speaks of this very *Glorious Liberty* of the *Children of God*, and the *Manifestation of the Sons of God*, by it, and in it ; who cry unto him, *Abba Father* ; He does Affirm, we have the *First Fruits of the Spirit*, and groan within our selves ; waiting for the *Adoption* ; that is, the *Manifestation of the Sons of God* ; and That is, the *Redemption of our Bodies*. He further Manifests, This cannot be a *Present State* : 1. Because the *Apostles* had only the *First Fruits of the Spirit* compar'd with that *Great Harvest* of the pouring out of the *Spirit* that shall be at that *Time* ; and withal, the *Vouchsafement of the Spirit to all Christians in general* now, is a *First Fruits*, an *Anointing*, a *Seal*, and an *Earnest* to All that *Glory*. 2. He shews, It is a *Future State* ; because it is in *Hope* ; and therefore cannot be in *present* : For then *Hope* and *Sight* would be confounded. Then he goes forward, and Affirms ; Seeing this *Hope* cannot but be Full of *Desires*, and those *Desires* will be breaking out into *Prayers*. That therefore the *Spirit helps our Infirmitie*s in that *Great Point* wherein we know not what to pray for as we ought : But the *Spirit makes Intercession*, with *Groanings*, that cannot be uttered. And he that searcheth the *Heart*, knoweth the *Mind of the Spirit*. For he maketh *Intercession* for the *Saints*, according to the *Will of God*.

From all these Things Duely laid together, arise many *Great Points* to our purpose.

1. That the *Glorious Liberty of the Sons of God*, at the *Time of their Manifestation*, and the *Restitution of the Creation* cannot but be a principle *Point of Prayer* ; For, saith the Apostle, *We groan within our selves, waiting for the Adoption*, &c. And so he falls into the *Discourse of Prayer* for it, with *Groans that cannot be uttered*.

2. The Apostle so often referring to God, as a *Father* ; by the *Spirit of Adoption*, crying, *Abba Father* ; by the so often mention of the *Sons of God* ; by the *Adoption* ; lead us, even by a stretch'd-out *Hand*, to that *Prayer*, wherein the very first words is, *Our Father*. If therefore we are led by the *Consideration of God*, as a *Father*, to the *Prayer* that Teaches us to say *Our Father*, we are certainly led also to *Great Points of Adoption* ; viz. the *Manifestation* of,

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of, and the *Glorious Liberty of the Sons of God* ; which must be principal Points of that Prayer ; wherein we call God *Father*, because the *Adoption* is proper to Sons, even as the *Manifestation* of, and the *Glorious Liberty of the Sons of God* is ; and therefore they must be intimately Related, both of them, to God, as a *Father* ; Because Sons and Father are so strictly and inseparately Cor-related. The *Kingdom of God then coming, as in Heaven, and on Earth*, must be the Center, wherein All these Lines meet ; For at that *Kingdom* is the *Redemption of our Bodies* ; that is, the *Resurrection*, as All Scripture Agrees.

3. The *Apostle* plainly signifies, *We do know* what we are to pray for ; and yet we do not know what to pray for as we ought. That is, we do know, as to the Matter of Prayer ; but we do not know in clear Apprehension ; And that therefore the Great Transaction in this Prayer, is between the *Spirit of God in our Hearts, making Intercession, with Groans not to be uttered*, in what we do pray for, but know not to pray for as we ought, and God searching the Heart, and knowing the Mind of the Spirit, wherein our Apprehensions are not Form'd and Explain'd, who yet hears us ; because that *Intercession* is according to the Will of God, and the Rule of this Prayer, although our Apprehensions are not Express.

Now what more exact State of the Case can there be, with Relation to the Generality of Christians praying this Prayer ? They do by this Prayer know what to pray for ; for they know to pray, that the *Kingdom of God may come* ; But they know not the τὸ τί, the very Thing of that Kingdom, as they ought. They have not the True Explain'd Apprehensions of the Kingdom, according to the Excellent Nature of it. This we know is the General Case of Christians ; The Spirit therefore here helps out ; it gives uniform'd Desires, Groans not uttered ; that leave a Saviour, a *Φεῖναι*, an inward Sense of this. And God knowing that Sense, the Spirit leaves imprinted, to be according to his Will, and according to this Rule or Prayer by Christ ; That it is for that *Glorious Manifestation of the Sons of God*, and the *Restitution of all Things*, Hears according to that Rule, and that Sense, according to the Rule imprinted and left by the Spirit. And thus All Christians pray, and are heard for this Kingdom, beyond Themselves knowing it ; For this Prayer giving them the words, *Thy Kingdom come*, The Spirit beyond Themselves give the Groans ; And God Graciously gives the Ear to his Sons Words and to the Sense of his Spirit's Groans ; because they are Both according to his Will.

Argum. 5.

Argum. 5. The Prayer, which Our Lord gave, as *The Messiah*, as *The Christ*, as *The King of Israel*, cannot but be a Prayer for his Kingdom: For His Kingdom is so Great a Truth, that he said, *For this end was I born, and for this end came I into the World, to bear witness to the Truth. And every one that is of the Truth, Heareth his Voice in this Great Point:* For this was the very Point Christ was upon, when he used these Words; even in Rejoinder to that Demand of Pilate? *Art thou a King then?* And this was the Good Confession he wrestled before Pontius Pilate, as by Compare of John 18. 37. and 1 Tim. 6. 13. may be seen: And therefore upon the very mention of that Good Confession of Christ, the Apostle goes on to the Fuller Discourse of, and Display of the Kingdom of Christ.

Now then, if the Kingdom of Christ, was so principal a Point of the Witness of Jesus Christ, for which he came into the World; certainly when he Gave a Prayer to his Servants, as the Great Standard of Prayer; and that he makes peculiar mention of the coming of that Kingdom, which, as hath been every way shown, cannot be the Kingdom of Eternity, but a preparation to it; and that Kingdom into which it is delivered up. This Prayer must be the Prayer of the Kingdom of Christ; For Christ Taught it in his Great Capacity of Messiah, as John Taught it in his Capacity, as the Fore-runner of Messiah. It could not therefore be, but that in this Prayer Christ Lifted up a Banner, and an Ensign, and a Standard to be displayed, because of this Truth; to which All his Servants should be gathered in their Desires.

I do not therefore at all wonder, that the Principal, or All the Petitions, might be collected, from the usual Petitions among the Jews; and thus Canonized, and made Sacred by Christ; because the Jews had the more particular promises of this Kingdom, the more particular Notices and Notions of it, as may easily appear by the whole Stream of the Old Testament, and many Evidences of their Expectation of it in the New; However they had much debased, and straitned those Notions; Our Lord therefore to shew, He was that King of Israel, and His was that Kingdom they Expected, Composed their loose and scattered Petitions for it, into this Excellent Frame, and under so Divine a Sanction, as the Prayer he Taught; And it stands therefore as a Monument for Them, and for All the Gentile Churches, of his Kingdom; and to draw All thereby to himself, as their King, and That King, that is to come into the World.

Argum. 6. Jesus Christ is the One Mediator, and Intercessor between God and Man, presenting, and making Acceptable to God the Prayer of his Saints; and Giving much Incense with them. And This is his peculiar Priesthood, after the Order of Melchizedeck: For as such,

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saith the *Aposle*, *He Lives for ever to make Intercession for All Those, that come to God by him.*

Now in this *Priesthood of Intercession*, Two Things must necessarily meet. His *Kingdom*, and his *Prayer*: His *Kingdom*, because his *Melchizedekian Priesthood* hath an immediate Reference to his *Kingdom of Righteousness*, and of *Peace*, that is, his *Glorious Kingdom*, wherein his own *Glory*, as the *Head*, the *Glory* of his *Church*, as the *Body*, lye together enfolded and are to come to perfection. And in that *Priesthood*, he is a *Saviour* to Perfection, or to the very *End*.

Again, That which is the principal Point of his *Redemption*, is the principal Point of his *Intercession*. Now to make us *Kings*, and *Priests* to God, and to his *Father*, that we may *Reign on*, and *over the Earth*, is the principal Point of his *Redemption*, and so Celebrated in the *New Song*, *Revel. 5.* and therefore of his *Intercession*.

Lastly, That which is the *High Expectation* of *Christ*, at the *Right Hand* of *God*, must needs fall in with his *Intercession* on the *Right Hand* of *God*. Now He is set down on the *Right Hand* of *God*, expecting that his *Enemies* should be made his *Footstool*; and that is in his *Kingdom*, as it appears at his coming, as the *Aposle* teaches us, *1 Cor. 15. 21.* Therefore he intercedes for it; For his *Expectation* is grounded on his *Intercession* and *Redemption*, *Heb. 10. 13. 2 Tim. 4. 1.*

And as his *Kingdom* and *Intercession* thus meet, so must his *Intercession* meet also with, and be undivided from the *Prayer* he Taught. For no possible supposal can there be, that *Christ* should *Intercede* upon the *Prayers of the Saints*, but that their *Prayers* must be comprehended in that *Pattern* and *Rule* of *Prayer* he gave; For he would not Give a *Prayer* he would not *Intercede* upon, and that that should not be the *Square* and *Summary* of all the *Prayers* he would *Intercede* upon. It must needs therefore be, that the *Kingdom* coming the *Prayer* insists upon, must needs be the *Melchizedekian Kingdom*; the *Kingdom*, when his *Redeemed*, as *Kings*, and *Priests* *Reign* upon; and *over the Earth*; and when his *Enemies* are made his *Footstool*.

That *Prayer* therefore, *John 17.* which is the *Pattern* of *Christ's* *Intercessory Prayer*, and which none can pray but himself; in the whole *Frame* of it; and was not therefore Taught by him to his *Church* to the *End*, They should so pray it as he did. That *Prayer* is for this *Kingdom* in which *Kingdom*, *God in Christ*, and *Christ in his Saints*, shall be so visibly made perfect in *One*; that the *World*, which will not now *Believe*, shall, against their *Wills*, *Know* and *Believe*, and *Believe* and *Know*; as the *Devils know*, and *Believe*, and *Tremble*; that *God* sent *Jesus Christ*, and hath loved his *Saints* as he loved him, *Ver. 21. 23.* This cannot be in this *World*, where this *Glory* is scorned and

and defiled, and neither *Believ'd nor Known*. It cannot be after the *Enemies* of Christ are put quite down under his Feet into the Lake, and he *Renders* up the *Kingdom* into an immediate Enjoyment of God *All in All*; For then this Illustrious Appearance is ended, both as to his own, and his Saints so Visible Glory in Humane Nature; and also the Dishonour of his Enemies: And Nothing Remains, but the Beholding God *All in All*; or the *Eternal Misery* of Separation from his Favour, or wailing under his Displeasure.

Argum. 7. If each part of this Prayer, viz. The Address to God, as *Our Father*; each Petition, and the Doxology or Conclusion, Ascribing to God, That *Thine is the Kingdom*, &c. may with Admirable Agreement, both in Expression and Sense, be concerted with Eminent Scriptures Relating to the *Kingdom*, and *Glory of Christ*, and of his *Saints*, as in *Heaven*, and on *Earth*; Then with how much Right may This Prayer be call'd, and Expounded into the *Prayer of the Kingdom*? This Concert therefore of this Prayer, and those Scriptures, I will endeavour to make in the following Exposition.

Object. But against all this Discourse, this mighty Objection may be Levyed; How can this Prayer be look'd upon as the Prayer of the *Kingdom*, or so Great a Standard of Prayer, or Comprehensive of it; that hath not the least mention of the Great *Prince Messiah*, or of his *Redemption*, which is both the Fundamental Point of Prayer, and of the *Kingdom*? How can this possibly be Reconcil'd with All that hath been said of this Prayer?

These are Two Great Answers to be given to this, and such as will exceedingly Establish it.

1. There can be no more certain, and Demonstrative Argument, That *This Prayer* was never intended by Christ, as a *Form*, or that we should place a Devotion in the Repetition of it; For then could it have wanted the *Name of Christ*, the *Mediation of Christ*, the *Blood and Redemption of Christ*, or the Express Mention of the *Spirit*, which is that Supream Good Thing; being *One with God*, and *with Christ*, which proceeds from the *Father*, and *Takes of Christs*, and *Gives it to us*; which we should, according to our Lord's Doctrine of Prayer, in so near Neighbourhood to this Prayer, be so most earnestly importunate for?

But now if *This Prayer* be such a *Standard of Prayer*, as is to be understood and apprehended in the whole Latitude of the *Word of God*; All leads to Christ, and to the *Eternal Spirit*, to the *Redemption*, *Blood*, and *Mediation of Christ*, as the Foundation of All.

And

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And it was an End worthy of such an Omission of the Express Name of *Christ* and of the *Spirit*, to keep us from Resting in this *Prayer*, as a *Form*, and to cast us upon the whole *Word of God*, that we might pray after that manner, and that we might Read, or Expound that *Prayer* by it, whenever we pray.

Ans. 2. This *Prayer* is Full of the *Kingdom of Christ*; No Word of it, but is Full of it, and cannot be understood, but with the Knowledge of the *Kingdom*. Now the *Kingdom* being the *Kingdom of Messiah*, of the Redeemer, and the *Petitions* being so adjusted to that very *Kingdom of Messiah*, and of his *Redemption*; The *Petitions* cannot be understood but with the Knowledge of *Christ*, and of his Name, and of his *Redemption*. So that though there be no Express Mention of *Christ*, nor of his *Redemption*, yet by searching the Sense and Meaning of each *Petition*, according to the *Word of God*, we must needs find it all there,

And so proportionably, it may be said, with Relation to the *Spirit of God*. The *Kingdom* is a *Kingdom of the Spirit* poured out, according to *Esay 59*. Last. Every *Petition* therefore must needs be full of the *Spirit*, of the *Promise* of that poured out; even as it is Full of the *Kingdom*, when it is search'd and understood, according to the whole *Word of God*.

Ans. 3. The *Prayers* that we find in the *New Testament*, after this *Prayer* given, cannot but be Expressive of this *Prayer*, and drawn out of it; else *Christ* did not Teach to pray in This *Prayer*; For to Teach his *Disciples* to pray, and they not to pray according to it, must be either an Insufficiency in the Manner of *Christ's Teaching* to pray, or else a Great Disobedience, or at least Neglect, for his Servants not to pray according to that *Prayer*. Now it is most evident, The *Prayer of Christ*, in his *Mediation*, *John 17*. although it be indeed Transcendent to our praying, as to those things proper only, and peculiar to *Christ*, and his *Mediatorship* in it; Yet it is instructive to us, how to draw near to God in *Christ*, and to form our Approaches through him; And All the *Prayers* we find in the *Apostles*, must have the Lines, and Spirit of this *Prayer* in Them; else *Christ* Taught not to pray, when he Taught to pray; or he Taught to pray to no purpose.

Now All Those *Prayers* being Full of *Christ*, and Full of the *Spirit*, we hereby know certainly, This *Prayer* must needs be so also in the Bottom of it, and therefore must be Explicated according to All those *Prayers*; and we are sent by it to Them.

Object.

Object. To all that hath been said of this *Prayer*, That it is the *Prayer of the Kingdom*, and that there is in it a *parallellism* between the *New Heaven*, and the *New Earth*, in doing the *Will of God*; There may be this *Objection* made, A *Kingdom of God and of Christ* is eminently directed to in this *Prayer*, and also a *parallel State betwixt Heaven and Earth*: But All This isto be understood of the *Kingdom of Eternity*, which *Kingdom of Eternity* shall have a *New Heaven* and a *New Earth*. And it is a *Kingdom* that shall never end, and it is called *Eternal Life*: This therefore lifts up a *Kingdom of Christ* much above that of a *Thousand Years*.

And whereas the *Son* is said to deliver up a *Kingdom*, it is only to be understood of that *Kingdom*, wherein he is in a *State of continual Acquisition*, wherein he is *Riding out Conquering and to Conquer*, and *subduing Enemies*; That is the *Kingdom* He indeed shall deliver up to *God*, and Receives at the same *Time* the *Kingdom of Fruition and Enjoyment*, which endures indeed for ever and ever.

The *Thousand Years* must therefore be cast back into some space most fit for them within that *Kingdom of Christ*; that is in a *State of Acquisition*. And what fitter *Time* is there, than when the *Christian Empire* began in *Constantine*, until that great *Ravage* the *Turks*, as a *Gog Magog*, made in the *World*. In Answer hereunto,

Ans. 1. I cannot understand how the *Apostle's* exprefs *Words* of the *Son's* delivering up of the *Kingdom* to *God*, even the *Father*, can be expounded of changing a *Kingdom of Acquisition* for a *Kingdom of Fruition*; much less, how the *Son's* being himself *Subject*, can be interpreted into such a *Kingdom of Fruition*. It is very plain, the *Son*, who delivers up, and who is *subject*, must be the *Son of Man*, who Receiv'd the *Kingdom* from the *Hand of the Ancient of Days*; For the *Eternal Word* can neither Receive a *Kingdom*, nor Deliver it up; Nor would *God* be more *All in All*, so much as to *Oeconomy*, or *Dispensation*, for the *Eternal Words* Delivery up of a *Kingdom* to *Him*, who is *One with him*. The *Kingdom* therefore the *Eternal Word* ever had, the *Father* ever had unitedly with *Him*: If he should deliver up a *Kingdom* to the *Father*, he would still have it equally with the *Father*, because the *Father* and *He*, as the *Eternal Word*, are *One*. There can be no *Receiving*, nor *Delivering up* of a *Kingdom* betwixt the *Father* and the *Eternal Word*: There can be not so much as *Representation* of *God*, and the *Father*, more or less *All in All*, for any *Kingdom*, the *Eternal Word* hath, or *Delivers up* of a *Kingdom*: The *Kingdom* therefore delivered up, that *God* may be *All in All*, must be the *Kingdom of the Son of Man*, which as in *Oeconomy*, or *Representation*, is made so *supreme*, though indeed to the *Glory of God the Father*; that the *Glory of God* seems not to stand

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Alone in *Glory*, but is pleas'd to Allow Full *Glory* to, and not to out-shine the *Kingdom of the Humane Nature of Christ*, or of the *Man Christ Jesus*.

2. There is no possible Fitting any Part of Time, that hath yet been, to the Description Given of a *Thousand Years*, by the *Spirit of God*, *Revel. 20.* But it must needs be yet to come, for this great and most Apparent Reason: There hath been no Time yet, wherein *Sathan* could be said to be so Bound, as not to deceive the *Nations* any more; What Time hath there yet been, in which, besides all Unholy Practices, he hath not Deceiv'd with *Paganism*, with *Mahometanism*, and *Antichristianism*? These *Thousand Years* must therefore be proper and peculiar to a *Kingdom of Christ* yet to come; and that therefore must be to the *Kingdom* design'd by *Christ* in this *Prayer*.

3. The parallel State of the *Will of God* done in the *New Heaven*, and in the *New Earth*, as in the *Kingdom of Eternity* can have no place in this *Prayer*, because it can indeed have no place at all in that *Eternal State*.

Arg. 1. Because the *Apostle* styles the Time of the Delivery up of the *Kingdom*, most Signally and Eminently, *The End*; And he distinguishes it from that *End* when *Christ* shall come; with which also concurs the *Resurrection of his*, his *Reign*, and so *Kingdom*, till *Death*, the *Last Enemy* shall be subdued; and then the *Kingdom* is Delivered up. Seeing then the *End* it self is after the *Coming of Christ*, and after the *Resurrection*, the *End* it self must be an *End* to that Last State; For the *Coming of Christ*, and the *Rising of his Saints*, is an *End* to this *World*, and to the State of it; so it cannot be the *End* of this State, but of that After-State of the *Reign of Christ*, and whatever conflicts with that: And that we find to be the State of the *New Heaven* and of the *New Earth*. For,

Arg. 2. The *New Heaven* and *New Earth*, must needs be the *World* to come, whereof, saith the *Apostle*, we speak; which is put into subjection to *Christ*; and it is put into subjection to him at his coming, when he Reigns, and hath All things put under him. If then there so comes an *End*, when this *Kingdom* shall be delivered up, by the Great Ruler of it, *Christ*; what Reason is there to believe, that That *World* it self is then to take *End* at and with that *End*? It is certain, it must have *End*, or be delivered up; For the *Son* shall be subject. It can be his *World* therefore no longer; his *Heaven* and *Earth* no longer.

Arg. 3. If then the State of God's Kingdom, even the *Father*, shall be such, that it will bear no such *Heaven* nor *Earth*; then it is certain, They must have *End* when *All* is deliver'd up. But God being *All in All*, No *New Heaven*, nor *New Earth* can be born; for either They must Enjoy God, or be Enjoyed by God, and by his Saints. Their Natures are such, that they cannot enjoy God, being not Creatures of Understanding or Will: To be therefore, and not to enjoy God, takes off from God being *All in All*: For then would there be Creatures of an *Eternal Duration*; even when God is *All*; and They in no Capacity to enjoy him. If it should be said, They do enjoy him in their way; I Answer, That is High enough for an *Oeconomical State*, but not for this of *Eternity*. If it be said, That God may enjoy them, and his Saints may enjoy them, and praise him for them, and they Declare his Glory. I Answer, This also is Allowable to the *Oeconomical*, but not to the *Eternal State*; God is the only Enjoyable in that State to himself, and to his Saints; and He Enjoys his Saints only in the Communication of Himself to Them: No less than This can be understood by God being *All in All*; He must be *The Alone to be Enjoyed*; and He must be *Enjoyed*.

Argum 4. There is but One Place of Scripture that gives Account of Things after the *Thousand Years Kingdom* of Christ, and that is, *Revel. 20.* It plainly gives Account of the State after that Kingdom, because it gives an Account of Things after the *Expiration of the Thousand Years*, when *Sathan is Loosed*. And the *Thousand Years* are said to be the *Reign of Christ* with his Saints. So it must be the *Thousand Years Kingdom of Christ*. Now the utmost End of that State is a *Great White Throne*, and *One sate* upon it, from whose Face *Heaven and Earth* fled away, and there was not Place Found for them.

Now from hence several Arguments Arise, Assuring us, There are no *Heaven and Earth*, except the *Heaven of Divine Presence*, after the utmost End of All.

1. There appears an Emblematical Introduction to the Utter Blanching and Annihilation of All Being, but God and his Saints, on one side, and the *Lake of the Second Death*, with its Death, on the other.

2. Because the *Lake* receives All the Dead, with Death it self, we are Assured, it is that very End, when the Kingdom is deliver'd up, and the Son becomes Subject, All being subdued to him; For here the last Enemy, Death, is subdued; and then is the End.

3. When

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3. When this *Heaven and Earth Fled away*, There was no Place found for them; When any one dies, it is said, *Their place knows them no more*; Their place remains, but it knows them no more; Another comes in their place; Or, as it is said in *Job*, *Out of their Earth another grows*. So when the *Heaven and Earth*, that now are, are burnt up, another *Heaven and Earth* shall come in their room; But when this *Heaven and Earth* Fly away, there is no place for them, not so much as place where they may be; and so not where any other may come.

4. The *Heaven and Earth* that now are, are *Treasur'd up for fire*, and are to be for the *perdition of ungodly Men*; and so in other Scriptures. But these fly from the sole Presence of him that sits on the *white Throne*. These Two Descriptions are very differing.

But if All These Things could be Accommodated, and it be said, These are *New Heavens*, and a *New Earth* that succeed, c. 21. those which fly away, c. 20. I further Argue:

Argum. 4. The *Heavens and Earth* that fly away, c. 20. are no other, nor can be any other than the very *New Heavens*, and *New Earth* that *John* saw, c. 21. And though to draw a Veil on Prophecy, They are set, as it were, in a Succession to the *Heaven and Earth* that *Fled away*; yet there are several Great and Undeniable Arguments, That the *Flying away* of the *Heaven and Earth* (spoken of, c. 31. must be after the *New Jerusalem* State, and therefore must be of the *New Heavens and New Earth*, that were created *New*, together with the *New Jerusalem*.

For the *New Heaven and Earth* *John* saw, are so close Tied with the *New Jerusalem*, as not to be separated: For after the mention of them it is immediately subjoyn'd, *I John saw the New Jerusalem*, that made her self Ready, as a *Bride Adorned for her Husband*, cap. 19. Come down, cap. 21. And again, after the seeing both the *New Heavens* and the *New Jerusalem*; He that sate on the Throne, said, *Behold, I create all New*. So there is a Locking in the *New Heaven*, and the *New Earth*, even on purpose with the *New Jerusalem*, that they may not be Divided.

But the *Flying away* of *Heaven and Earth* from him that sate on the *white Throne*, must needs be after the *New Jerusalem*; For it is after the *Holy City*, and the *Beloved City*; which was no other than the *Bride*, the *New Jerusalem*, that was therefore *Beloved*, because the *Bride*; and therefore *Holy*, because *Arrayed in Linen White and Clean*, which is the *Righteousness of the Saints*.

Now

Now this *New Jerusalem*, must be together with the *Thousand Years* also; for at the end of the *Thousand Years*, *Satan* was Let Loose, to make the Attempt on the *Holy*, and *Beloved City*, by deceiving the *Nations* into that Attempt: Now *Satans* being let Loose is expressly said to be, when the *Thousand Years* were expired; so the *City* must needs be during the *Thousand Years* in Peace and Safety, and Attempted at the end of the *Thousand Years*; when *Fire* coming down to destroy the *Enemies*, and *Satan* not being Sealed up only, but cast into the *Lake* after this Attempt, immediately Following the *White Throne*, and *Heaven* and *Earth*, flying from the Face of Him that Sat upon it. So then the *Heaven* and *Earth* that Fled away must be the *New Heaven* and *Earth*, that were together in the *Holy City*; during the *Thousand Years*. And yet hath not this *Kingdom* End, when the *Thousand Years* End, because *Christ* delivers up the *Saints* into the Enjoyment of *God*, the Principal Part of this *Kingdom*; but yet much more strictly, and properly, the *Kingdom* is delivered up, Because what was more Immediately managed by *Christ* in the *Humane Nature*, in a Visible and Conspicuous *Glory* is now managed by the *Divine Nature*, conveying his Love by the *Eternal Word*, through the *Human Nature* in Grace to his *Saints*, and in Wrath to those in the *Lake*. For the *Kingdom* delivered up, is the Power delivered up, and it is explained by the *Son* being Subject, and by *God* even the *Father*, therein opposed to the *Son*, being All in All; All things else Being then Subdued, and the *Glory* shining from the *Father* by the *eternal Word*, Vibrated by the *Eternal Spirit*, through the *human Nature*; For so Assures us our *Lords* whole Discourse, *John 17. 21.* to the End.

And with this whole State of things, upon close Examination, will be found to Agree all the *Oeconomies* of Scripture; and otherwise none of them will be found to Agree.

So that if it should be said, why should not this Prayer be understood of the present State of the *Kingdom*, as High as we can attain in it, and then of the *Absolute*, *Perfect*, and *Supreme Kingdom*, of *Eternity*? The Answer is very plain: He who is the only *Wise God*, hath found the *Oeconomy* of this *Kingdom* of *Christ* necessary, both as a *Mirror* of his own *Wisdom* and *Glory*, in Relation to his *Creation*, as Restored by the *Redemption* of *Christ*; and also as a preparatoin of his *Saints*, by *Christ* in the *Glory*, and *Holiness* of *Human Nature*, for that *Union* with himself, in the *Absolutely Divine Kingdom* of *Eternity*.

In which that Last Act of *Jesus Christ*, as in our *Nature*, seeking not his own Will, nor *Glory*, but the *Glory* of the *Father*; He does not only in, and by himself perform, as that Highest Act of *Obedience*,
I and

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and self Resignation; but he United all his *Saints* with him in that Act; that however the State of the *Kingdom of Christ* might seem more proportioned to the *Human Nature*, as of *Spirits in Bodies*, *Christ the Head for his whole Body of Saints the Church*, and they in and by him choose and are most gladly *Delivered* up into that whole State, to have *Body* as much (as can stand with Remaining highest *Spiritualiz'd Bodies*; and *Distinct Beings* (swallowed up of *God all Spirit*, and *Created* swallowed up of *Increated*; and is that last and most perfect Act of *Christ's Declaring to All*, the *Name of the Father* and wherein He *will declare it*; that the *Love, wherewith the Father Loved Christ may be in them, and he in them*, *John 17. ult.* All which is included in this *Prayer for the Kingdom*.

I have now so far, as I can understand, settled the Principal design, and find the true elevation of this *Prayer*, as the *Prayer of the Kingdom*, and Vindicated it from all objections. I now come to Adjust each part of this *Prayer* hereunto, which consists of a *Prefatory Address*, and a *Doxological Conclusion*, and as they are Generally accounted, *Six*, but as I account *Seven Petitions*, answerable to the many *Sevens* in the *Revelation*, leading to the *Kingdom of Christ*.

And the reason, why I account *Seven*, what others account but *six*, is, those *Two*; *Lead us not into Temptation, But deliver us from Evil*, very naturally fall into *Two Petitions*, and express *Two distinct* very High things; though Both fall into one State; and cannot but do so, even that State of this *Kingdom of Christ*; And the *but* is a *but* of Discretion, and Distinction of things. And yet because those *Two distinct* things can neither of them be, but United in time, and in that *Blessed State*, wherein either of them shall be, They are so conjoined; and the *but* does not only Discern, but Tye them together.

I come therefore to the *Prefatory Address*, which consists of *Two* things; The Compellation used to *God, Father, and our Father*; A Compellation Importing *Transcendent Greatness, and Goodness*; and the further Magnification of him by his Residence, which is *Heaven, who are in Heaven*:

Preface, Our Father]. I deny not any of the Senses, *Holy Men, of God* have given of this Appellation, but exalt it to its Height; the Height is, when God gives the *Inheritance*; then he appears in full *Paternity and Fatherhood*; and this is at the *Resurrection*, the *Redemption of our Bodies*; For as he is the *God*, so he is the *Father, not of the Dead, but of the Living*; and at this *Time*, as he is not *Ashamed* to be called the *God*, so he will not be *Ashamed* to be called the *Father of his Servants*; For then He will bring the *Inheritance* and the *Adoption* together, and shew, how One is *Provided* for the Other.

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And this must needs be so ; There must be such an *Adoption* by, and in the *Resurrection*, and such an *Inheritance* : For, as our Lord says, *They All Live to Him, whose God He is* : He cannot else be their God. So then that they may *Live to Him*, and He be their God, They must *Live* ; else how can *They Live to Him*, and he be *their God and their Father* ?

Now seeing God is the God of all his Servants, not only as *Spirits*, but as *Spirits in Bodies* : They must therefore *All Live to Him*, as *Spirits in Bodies* ; and if for some Time They are *Spirits* out of *Bodies*, and those *Spirits* are Pledges of the Future State of Life ; yet it can be but for a Time, though it may be to the *Servants of God*, who liv'd far off from that *Resurrection*, a very long time, according to our Measure of Time ; yet nothing compar'd with the *Thousand Years Kingdom of Christ Deliver'd up into an Eternity of Union with God and the Father*.

Seeing then, I say again, God is the God of his Servants, as *Spirits* in *Bodies*, and the State opposite to it, is call'd *Hades, Death*, and the *Grave* ; or at the highest, an *Invisible State*, though in his wise Dispose, for so considerable a Space, He is satisfied by his Saints, as *Spirits* living to him ; yet there must needs be a *Resurrection* that in Full sense his Servants may *Live to Him*, and He be known to be *Their God and Father* ; For the Children of God are then known to be the Children of God, and He their Father, when they shall be and appear the Children of the *Resurrection*.

It is therefore said, at the *New Jerusalem*, as the Just time of all these things fulfill'd ; *He that overcometh shall inherit all things ; And I will be to him a God, and he shall be to me a Son* ; Then the *Abba Father*, that we now cry as Children, shall in that Fullness of the *Inheritance*, be pronounc'd in Full and Manly Sounds and Accents. This must be the *Adoption* then. If the *Adoption*, it must be also the *Resurrection*, or *Redemption of our Bodies*. For the *Adoption* and the *Redemption of our Bodies*, are by the *Apostle* made one and the same. Accordingly the *New Jerusalem* hath a *Resurrection*, and is an *Inheritance*.

But further, to make this out, whenever the *Adoption* or *Manifestation* of the Children of God shall be, there shall be a *Restitution* of the whole Creation : For the *Creation* it self shall then be *Delivered* into the *Glorious Liberty of the Children of God* ; When therefore this *World to come* is, it shall be put in *subjection to Christ* alone ; Then shall be his Kingdom therefore ; For these things reciprocate ; Then shall be the *Adoption* ; and when the *Adoption* is, This *World to come* of the *Restitution* shall be. So the *Kingdom of Christ*, and the *Restitution*, must needs be together with the *Adoption*, or the *Resurrection*, or the *Redemption of our Bodies*.
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Let us then lay all together ; The Prayer, that our Lord taught, Teaches us to pray, *Our Father.* The Highest sense of God being *Our Father* is at the Adoption or Manifestation of the Sons of God in the Resurrection, or Redemption of our Bodies ; Together with this is the Restitution of the Creation in the *World of the second Adam*, that is, the *World to come*, of which God in Christ is the Father ; even of that New Heaven, and New Earth, as He is now styl'd the Father of Heaven, and Earth ; All these are in the *New Jerusalem*, and Kingdom of Christ : This Prayer of our Lord comprehends the Largest, and reaches the highest sense of all things of Prayer. The very Calling of God therefore *Father*, and *Our Father*, must needs reach the state of the adoption, or Manifestation of the Kingdom of God, which is the State of the Resurrection, or Redemption of our Bodies ; which is the state of the restitution of all things ; which is the state of the *World to come* ; which is the state of the *New Jerusalem*, and of the Kingdom of Jesus Christ ; which Kingdom the *New Jerusalem* is ; and accordingly, It hath a Resurrection, and a New Creation appertaining to it ; which is the Restitution of all things ; so that this Prayer must even from this Prefatory address be the Prayer of the Kingdom.

Let us now consider the further Magnification of God by his residence in Heaven, that we may observe ; whether That have any Manuduction of our Thoughts towards the Kingdom : *Our Father which art in Heaven*, or in the Heavens ; These words are a Magnification of God, as by his supreme residence in the Heavens, or in the Heaven of Heavens.

Now to pray to him, who Dwelleth in the Heavens, that his Name may be Sanctified, as in Heaven, and on Earth, and his Kingdom come as in Heaven, and on Earth ; and his Will Done, as in Heaven, and on Earth ; what is it, but to Beseech him to Bow the Heavens, to Rend the Heavens, and to come Down ; and to establish as in a lower Heaven, a parallel state, as in Heaven, and on Earth. It is to say to God, as Solomon said ; The Heaven of Heavens cannot contain Thee. Come down therefore into the lower Heaven, and Earth, and establish a state as in Heaven, and on Earth ; And because, This cannot be in the present Old lower Heaven, and Earth, Therefore to pray for such a state, as in Heaven, and on Earth, is to pray for the New Heaven, and the New Earth ; or the New Jerusalem, that shall Come Down from Our Lord out of Heaven. And when this is, The Heavens that now are, shall be Rent indeed, as an Old Garment ; and shall with the vehemency of that Flame melt, and Come Down ; and they shall be according to this his Promise, New Heavens, and a New Earth, wherein righteousness shall Dwell ; and so his

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Name should be Sanctified, his Kingdom come and His will be done, as in Heaven and in Earth.

And in our Father, not only the Father, but the Eternal Word, who is One with the Father, is Prayed unto; So that, in a more proper Sense of the Prayer, we beseech his Coming down in our Nature; For the Heavens Receive and so Contain Him, but till the Times of the Re-En-Livening and Restitution of All Things; the Re-En-Livening them, as by a Resurrection, and New Vigor of the whole Creation. Then they shall no longer Receive or Contain Him, but He shall Descend, even that Jesus now Preached, God will send down from the Heavens, that now Receive him. Acts 23. 20. &c.

And thus there is nothing more suitable to Scripture, then to Describe God in the Heaven; when he is to Manifest Himself as Coming down from Heaven, and out of Heaven. Thus God Dwelling with the Humble and Contrite Heart is prefaced with his Dwelling in the High, and Holy Place, and Inhabiting Eternity, and with the Heaven, being His Throne, and the Earth His Foot-Stool; and together with this Description of the Grandeur of God in Heaven, is joyned the Creation of New Heavens, and a New Earth, c. 65, c. 66 to shew, how Great the Power of Him that Dwelleth in the Heavens is; And the Dwelling of God and of Christ in the Heavens now, is no Barr to His Tabernacle being with Men in the Kingdom of Christ, but the Infinite Power therein Employed produces it in its own Time; At the New *Jerusalem*, it is Proclaimed therefore out of Heaven, with a Loud voice; The Tabernacle of God is with Men, and he will Dwell among them; Not they with Him, as in the Heaven of Heavens; but He with them, as in the New Heaven and Earth. The Voice is from Heaven, and the New *Jerusalem* comes down from God out of Heaven.

Thus we see, how fitly the Address to God, as our Father; and as our Father, who is in Heaven; agree with the Scriptures Relating to the Kingdom of Christ.

I Come therefore to the First Petition, and to Observe how agreeable it is to the Elevation of the Prayer, as it is the Prayer of the Kingdom. The Words of this First Petition, are these great ones; Hallowed or Sanctified be thy Name. And it is to be Remark'd, that they sustain the Place of the First Petition of so Great a Prayer; and These Consist of Two Parts, viz. the Grand Object in the Eye, as I may so speak, of the Petition, and that is, the Name of God; and That which is Prayed, or Desired concerning it; that it may be Sanctified; and further the Form or Manner of the Petition is greatly to be Considered; It is not declared, how, or by whom,

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the Name is to be *Sanctified*, but absolutely, that it should be *Sanctified*, till we come to that Common Modification of these Three Petitions, *as in Heaven and upon Earth* ; as hath been set out.

Let us then Enquire for the Highest Senses of the Name of God, and of the Sanctification of His Name ; for it is certain, *this Prayer taught by Christ* Reaches those Highest Senses, and those Highest Senses must Issue themselves, when ever the Petition is Answered into a State, *as in Heaven, and upon Earth*. And which Laid together will Absolutely evince, and make Good, that no Lower State, than that of the *Kingdom of Christ*, can be the Answer of this Prayer.

If we then First Research the Name of God, it can be no other in its Highest Sence, but his Nature in its Highest Manifestation : For His Name is, *I am, that I am* ; that is, His Being is His Name, and His Name is His Being. When God therefore says to the *Israelites*, he was not known upon their Fathers, by his Name *Jehovah* ; It signifies, he was not known unto them by those *Essential Manifestations* of himself, he was now about to make himself known to themselves the *Children* of those Fathers by, before *Egypt* and the *Canaanites*, and in those Glorious Appearances from *Heaven*, at his *Giving of the Land*, and in the *Tabernacle of Testimony* ; And Generally, where ever, there are Extraordinary Appearances of *Divine Power, and Glory, and Wondrous Works*, there his Name is said to be near ; as many Scriptures do shew. When God gave *Moses* a sight of his Glory ; he is said to Proclaim his Name, *Exod. 33, c. 34*. Now there is no Manifestation or Divine Dispensation whatever, wherein the Divine Glory so Appear'd as in and by our Lord *Jesus Christ*, in whom his Name is said to be, and who is said to come in his Name, and to declare his Name ; So there is no Manifestation of our Lord *Jesus Christ* so great, as that of his Kingdom, when the Lord shall be One in all the Earth, and his Name One ; and that One Name is in Christ, to whom God hath given a Name above every Name, that is Named in *Heaven or Earth* ; And all shall confess Him to be Lord, to the Glory of God the Father : Because the Name of God the Father is Essentially in him, as he is the *Eternal Word*, and in him by way of Highest Manifestation, as he is the *Son of Man*, or the *Eternal Word in Human Nature*.

Seeing then, It can no way be denied, but that every Word of this Prayer is to be understood in the Highest Sence, The Name of God must be understood in the highest Sence, both as to the Manifestation of his *Essential, Eternal, Increated Glory* ; And That is by the *Eternal Word* ; And as to his Manifestation of himself in a Created Glory, and

and its highest Elevation ; That is in the Glory of the *only Begotten Son of God*, beheld in the height of his Glory, and of his Kingdom : And thus we see in Regard of the Name of God, this Prayer must be the Prayer of the Kingdom.

Let us now Consider the Thing that is Desired touching this Name of God ; And that is, That it may be Sanctified, and Absolutely Sanctified. Sanctified be thy Name, so expressed, as to signify an Absolute Sanctification.

That we may then understand the Sanctifying of Gods Name ; Holiness it self is to be sought out in the true Notion of it ; now Holiness is that so Supream Attribute of God, that the Seraphims Rest not Day and Night, saying, *Holy, Holy, Holy, is the Lord of Hosts, The fulness of the Earth is his Glory.* That is, it properly is so, and ought to be so ; So this is said by way of highest Exaltation in the Song of Moses, the Servant of God ; *Glorious in Holiness.*

Now the Essential Notion God gives us of Holiness in his Word is ; Separation to God is Holiness to Jehovah. The Contrary to this Holiness is Commonness to other Ules. The Holiness of God is then his Eternal Separation to himself in the perfection of his own Being, and Glory ; the Receiving into Union with which his own Saints, and Servants ; Angels, and Men, is their Holiness and Glory ; and this he doth by no other than himself, by the Eternal Word, in our Nature, and by his Spirit in and through him.

If this then be the Notion of the Essential Holiness of God ; Sanctification of God, or of his Name, can be no other than the Manifestation of God, as thus *Infinitely Holy* : For there can be no Addition, to the Holiness, seeing it is Infinite ; Men are therefore said to Sanctify God, when they declare, and Speak of, and Treat with God, as *Infinitely Holy* ; So God is said to Sanctify himself when He Lays Obligations on Creatures to See him, and Speak of him, as so Holy.

Now it is Certain none can Sanctify God, as himself ; As his own Purity, Power, Wisdom, Truth, Goodness is Seen, Acknowledg'd Adored in his Great Works, and Word ; So the more Immediate the Appearance is, the Greater is the Sanctification. The Works of Immediate Power, and Presence Sanctify God more than his General Works ; as Moses sings to him ; *Glorious in Holiness, Fearful in Praises, doing Wonders* ; When God had Appeared so Immediately at the Red Sea : Never was God so Sanctified as by Jesus Christ whom to that so great End He Sanctified, is Sealed, and Sent into the World, to Glorify him by shewing and Setting out his own Holiness, and declaring his Name. No way therefore can God be so Sanctified, as in
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John 12.

that *Kingdom*, wherein *God*, and the *Lamb, Christ*, will have his *Throne*, and his *Tabernacle* shall be with men; Then shall *God* be known to be the *Holy, Holy, Holy*, and the *Fullness of the Earth* his *Glory*: For when *Esay* saw this *Glory of Christ*, Then was this *Acclamation* to his *Holiness*. And as it was then by *Seraphs*, so when the *Kingdom of Christ* is, shall it be by all his *Saints*, as in the *New Heaven*, so on the *New Earth*; and his *Servants* shall see his *Face*, and his *Name* shall be in their *Foreheads*: And so *They* in their *Sphere* are in a perpetual *Sanctification of the Name of God*, as with a *Plate* on their *Foreheads*, inscribed with *Holiness to Jehovah*.

Seeing then, as hath been already *Argued*, and it can no way be denied; This *Prayer* *Ascends* to the very *Height* of Things, that are to be *prayed for*, and to the highest *Senses*, the *Words* it uses, can be expounded into; and that there is such a *State and Kingdom*, wherein the *Name of God* shall be thus *Sanctified* to the Highest by *Saints*, by *Christ*, who is Himself, even in so immediate a *Kingdom*: Certainly This *Prayer*, as its highest *Elevation*, must be a *Prayer* for the *State of that Kingdom*, and that *Sanctification of the Name of God*. And seeing it must be a *State*, as in a *Parallellism*, and as in *Heaven*, and upon *Earth*; as have been *Argued* from the *Will of God*, Done as in *Heaven*, and upon *Earth*; The *Glory of God*, in the *Holiness of his Name*, must shine, as in *Heaven*, and upon *Earth*; that is, from the *New Heaven* upon the *New Earth*.

I come now to the *Second Petition*, *Thy Kingdom come*. And whether it be taken in the strict *Sense* of the *Words*, or in the *Connexion* with the *Petitions* before and after it, it will be every way evinced, That this *Prayer* must be the *Prayer of the Kingdom*.

For when we pray, That the *Kingdom of God* may come, what *Kingdom* can it be that should come? The *Kingdom of God's Universal Power and Dominion* cannot be *pray'd for*, that it should, because it is alway, it hath been alway, and it cannot but be for ever: The *Kingdom of the Gospel* it might be, till the *Universal Preaching* of it by the *Apostles*, and *First Ministers of the New Testament*: But then the *Coming of it* was *Accomplished*, except as there shall be a more *Full and Glorious Coming* at the more *Universal Preaching* of it, as this *Prayer* must needs import: Or else to pray, That the *Kingdom* may come, as it is the *Kingdom of the Gospel*, must be, as to pray, that *Messiah* might come, who is already come; And That would be a *Secret Denial*, That *Christ* is come in the *Flesh*, and that This is the *True Gospel*, or *Grace of God* wherein we stand. If therefore it be the *Kingdom of the Gospel*, that is (as it is indeed) here to be understood; It must needs be, That as the *Messiah* is to have an *Universal Glorious*
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Kingdom; so there shall be yet a much more *Universal* and *Effectual* preaching of the Gospel, even the *Everlasting Gospel*, Declaring, and Introducing that *Kingdom*.

There is, I acknowledge, yet remaining, a *Kingdom of Glory* in *Eternity*, introduc'd by the *Day of Judgment*, according to the General Notion, that might be intended in this *Prayer*. And though this *Kingdom* could not properly be said to come, in regard of Place, seeing it is to be in the *Highest Heaven*, where it already is; yet that the *Time* of it might come, might be prayed; and that in the mean *Time*, the *Will of God*, might in *Degree*, and in *Sincerity* be Done on *Earth*, as in *Heaven*. But because, as hath been already, and shall still be Argued; There is a *Glorious Kingdom* before that, and that stands in a *Parallel*, betwixt the *New Heaven* and the *New Earth*; and that prepares for, and issues into that *Greatest Kingdom of Eternity*, and is indeed One with it in all *Substantials*; It must needs be most *Directly* in the *Eye* of this *Prayer*, which reaches the highest sense, that the *Word* can possibly be supposed to contain.

Seeing then the Gospel in the *Universal preaching*; in that It is to bring forth the *Great*, and most *Illustrious Kingdom of God*; and of *Christ*, is call'd the *Kingdom of God*; and that *Our Lord* continually call'd it so in that *Time* of his *Ministry*, wherein he gave this *Prayer*; and wherein He Teaches to pray, *Thy Kingdom come*; This *Kingdom* must needs be understood to be the *Highest State* of the Gospel, most *Universally* and most *Efficaciously* preach'd so, that it shall indeed most conspicuously and illustriously bring forth that *Kingdom in its Glory*. And that is the *Kingdom* here prayed for; And it is a *Kingdom* that shall never end, and therefore is *One Kingdom* with the *Eternal Kingdom of God*, into which it is *Delivered up*.

From All which it follows, The *Preaching of the Gospel* is not that *Kingdom* in the meer *Administration*, or *Preaching* of it, but as it is to produce the *Kingdom of God*, and of *Christ* in its *Glory*. For *Christ* Left the Gospel in *preaching*, when He went into a *Far Country*, to *Receive a Kingdom*, and to *Return* with it, when that Gospel should have its full *Effect*; and he shews, That though the *Preaching of the Gospel* did immediately *Appear*, yet the *Kingdom* did not immediately *Appear*; there was a *Dawn* of it in that *Preaching*, which is therefore in a *General Way*, call'd, the *Kingdom of God*. But it was not to bring forth the *Kingdom*, till a *Second*, more *Universal* and *Effectual Publication*, *Luke 19.* compar'd with *Revel. 14.*

And thus far I have Argued upon a simple Consideration of the Words in Themselves: But if we look upon them, as involv'd
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with the Foregoing and Following *Petitions*, the Enforcement is much stronger; For the Connexion may be Three manner of ways understood; and in which soever of those ways it be understood, the Argument will be very forcible.

1. Let these Three *Petitions* stand equally as *Petitions*; And if it be a Rule of Prayer, for the Enlargement of the Glory of God, that his Glory should be the Fullness of the Earth, or as in Heaven and upon Earth; Then there is the Force of a *Petition Taught* by Christ infallibly, according to Faith, according to Promise, according to the Will of God, and under the Mediation of Christ; and therefore That must be Answer'd; For there is the same Rule of Proportion, that if we ought to desire, the Will of God may be done, and His Name sanctified, as in Heaven and upon Earth, we ought also to Pray, His Kingdom may come, as in Heaven, and upon Earth.

2. Take the *Petitions* in Connexion; And if that *Petition*, Thy Will be done as in Heaven and on Earth, be Heard; it cannot be otherwise, the Kingdom of God must be, as in Heaven and on Earth; For his Will done is his Kingdom; and so proportionably, His Name must be sanctified: When one is, the other cannot but be: If any one is not, the other cannot, either of Them be.

3. Indeed, the Kingdom placed in the middle, is as the Great Instrument by which the other Two are effected, the Center about which they turn; That his Name may be sanctified, and his Will done, as in Heaven and on Earth, His Kingdom must come, as in Heaven and on Earth.

For what Reason can be given seeing it is so highly pleasing and acceptable to God, and so due from all his Creatures; if it be but in the Name of the thing possible; that his Name should be sanctified, and his Will done, as in Heaven, and on Earth; that it should not in so long a Time, either before, or especially since this Prayer taught by our Lord, have come to pass; but that in his wise Dispose and Determination, the Time of his Glorious and Illustrious Kingdom, as in Heaven, and on Earth, was not yet come.

When therefore the Mystery of God shall be finish'd in the Days of the Seventh Angel, and He shall Sound; it shall be proclaim'd, that the Kingdoms of this World are become the Kingdoms of the Lord, and of his Christ; That he hath taken to him his Great Power, and Reigns, when there shall be the Voice of many Waters, and of mighty Thunderings; saying, The Lord God Omnipotent Reigns; Then shall be the Kingdom and Appearing of the Lord Jesus Christ; And it shall be a Kingdom, as in Heaven and on Earth, a Kingdom of God, and of the Lamb, Revel. 19.

I come therefore to the Third Petition, *Thy Will be done as in Heaven*, and upon *Earth*; For so are the words exactly Translated: And it seems not unworthy Notice, That when in the Address to God, we say *Our Father which art in Heaven*; The Word in the Greek is in the Plural Number, *who art in the Heavens*. But when we pray, *Thy Will be done, as in Heaven, and on Earth*; the word *Heaven* is in the singular Number, and so in the Revelation, c. 21. a single *New Heaven* John saw.

Now these words are generally understood, as if they had been thus Form'd; *Thy will be done on Earth*, according to the Exemplar of its being done in *Heaven*; but in both *Matthew* and *Luke* they are fram'd by way of parallel, *Let thy Will be done, as in Heaven and upon Earth*. So that in strictest holding to the words, the Prayer is for a parallel State, as in *Heaven and upon Earth*. I dare not deny, but if there were not Another Admirable Sense given us by Scripture concerning them. That Sense of the Exemplarity of the Will of God being done on *Earth* as in *Heaven*, were very clear and good; But when this Contexture is such, as to Favour Another Sense most, viz. of the Parallellism; and that Scripture offers such a Parallellism to us, Undoubtedly the Parallellism is rather to be chosen.

When therefore, as I have already Argued, this Prayer is so Founded, that this Petition shall certainly be Answered in; And that it must be Answered in a State on some *Earth*, and that it cannot be otherwise Answered; and that there is so great Continuance of a Parallellism, as in *Heaven and upon Earth*; we have nothing more necessary now to do, than to search Scripture for the full settling of this Parallellism.

By Three Gradations therefore we may take this Parallellism.

1. By considering those Scriptures that Represent *Heaven* and *Earth* in such a Parallel; The Apostle Peter says, *We*, according to his promise, look for *New Heavens*, and a *New Earth*, wherein dwelleth Righteousness; where the Parallel lies in the *Heaven* and *Earth* expressly nam'd; in both being *New*, and Righteousness dwelling in both, Ep. 2. c. 3. 13.

Again, the Apostle, Ephes. 1. 10. speaking of that very Time of the Kingdom of Christ in its Glorious Appearance, when he shall appear the Second Time, without Sin, unto Salvation; He calls it the, *Oeconomy*, the Fullness of Time. Now at this Time, saith the Apostle, God would Recollect All, as into One Head in Christ, even in Christ; All things in *Heaven* and *Earth*. Here are All things in *Heaven* and *Earth*. Here are All Things in *Heaven* and in *Earth* in a parallel in Christ, even in Christ.

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In a Scripture of a very like Constitution with this, Col. 1. 20. the Apostle speaks of God *Reconciling All Things in Heaven and on Earth by him, even by him.* Here again are *All Things in Heaven and Earth in a parallel; Reconcil'd by him to God, even by him:* As if the Apostle in both places had said, *Take notice, I say it Twice over, In him, In him; By him, By him, are All Things in Heaven and Earth, Gathered under one Head, and Reconcil'd.*

Lastly, In a Psalm Prophetick of the Last Turning the Captivity of the people of God, as in a parallellism betwixt Heaven and Earth, it is said, *Truth shall spring out of the Earth, and Righteousness shall Look down from Heaven,* Psal. 85. 11.

How now can Things be more fix'd and settled for the *Doing the Will of God, as in Heaven, and on Earth,* than that there should be a *New Heaven and a New Earth,* wherein *Righteousness shall dwell; That All Things in Heaven and Earth should be Reconcil'd by Christ to God; and that Truth should spring out of the Earth, and Righteousness look down from Heaven?* When things are thus, it cannot be otherwise then, but that, what hath never yet been in this *Old Earth,* but in *Christ Alone,* should be, viz. That the *Will of God should be done as in Heaven, and upon Earth.*

2. The Scripture gives Account of the *Dead in Christ,* or of *Those who Sleep by Jesus, that God will bring them with him;* and as signifying, *They shall be with Christ in the Air, viz. of the New Heaven:* The *Living Saints* shall after the *1000 Years Kingdom of Christ* be caught up to that most *General Assembly, and Church of the First Born, All Saints together meeting Christ, when he Delivers up the Kingdom:* So then during the *1000 Years Kingdom,* there shall be *Saints with Christ in Bodies incorruptible, that cannot die, being the Children of God, and of the Resurrection; and Saints in Paradisiac Bodies, chang'd;* So as that *They shall not dye; One in the New Heaven, the Other on the New Earth:* Now as by the *One the Will of God shall be done in Heaven;* by the other, as in a parallel, *upon Earth; As in Heaven, and upon Earth.*

3. As in the *New Heaven,* there shall be a *Restitution of the Creation,* that the *Heavens shall be Clean, and the Stars Pure;* and the *Highest Order, and Beauty in All;* and no *Enmity or Smiting* from thence upon *Any Thing on Earth;* and all those *Hosts and Powers of the Air, Spiritual Wickednesses in Heavenly Places,* Dislodged, and seal'd up in their *Abyss,* making *Room for better Inhabitants;* So the *Earth shall be so fruitful of All that is Excellent,* that instead of the *Briars and Thorns,* shall come up the *Fir Tree* and the *Myrtle Tree;* And they shall be to the *Lord a Sign, and a Memorial, that shall not be cut off.* And at the same Time, the mutual Enmities of the
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Creatures, most contrary to the Gracious Designment of the *Creator* shall be utterly Extinguished, and a wonderful *Reconciliation* among Them; So that the *Lion*, and the *Lamb* shall *lie down together*; There shall be an *Universal Tameness*, and *Quiet*. *There shall be no Hurting nor Destroying in all the Holy Mountain of the Lord*; For *Knowledge shall cover the Earth, as the Water does the Sea*; A State which we All know, hath never been yet; But to *Reconcile Event and Prophecy* together, Men hath been forced to *Evaporate* and *Attenuate Prophecy* into *Allegory*.

Now according to this our *Saviour* Composes this Prayer; And *Holiness to the Lord*, the most *Comprehensive Expression* of the *Will of God* is most *Specific* to these *Two States*; For as above, *All* is most *Pure, Clear, and Undeiled*; So below, *Holiness to the Lord* is on the *Equipments of the Horses*, upon the *Bowls*, and *Pots* in the *Lords Huse*, *Which shall be as Bowls* before the *Altar*, as of a *Holiness*, that is of nearer *Approach to God*: And all the *Pots* and *Bowls* in *Jerusalem* shall be *Holiness to the Lord*, which in *Prophetic Language* is the *very* same with *Thy Will be done as in Heaven, and upon Earth*; when *All the Saints* are *Priests of God*, and of *Christ*, and *Reign a 1000 Yeats*, *Zeck. 14. 20.*

All which comes Home to all that has been said; That This Prayer, and the Exposition of it at the true Height is, as of the Prayer of the Kingdom; And we pray that the Will of God may be done; that is, that there may be *Holiness to the Lord*, as in *Heaven*, and on *Earth*, in that State of *Christ's Kingdom*; the *New Heaven*, or the *Jerusalem Above*, and the *New Earth*, or the *Jerusalem Below*.

I go forward now to the *Fourth Petition*. *Give us this day, our daily Bread*. And it may seem, *This Petition* can no way consist with that high sense of this Prayer, that hath been undertaken to be given of it; But at least here the Prayer must Flat into a Prayer suited only to the present State. For what, may we say, can be plainer, that no higher is Intended, than the present State? When we pray, that this Bread may be given us *To Day*, or *This Day*; That it may be given according to the Day. And when it is called our Bread, and hereunto is to be Accommodated the word, we Translate *Daily*; All This laid together, makes it seem impossible to extend the Sense of this Bread beyond the necessary *Bread* of this present *Life*, with any Agreeableness to the Words of the Petition.

But against all this I shall Levy these Four Arguments, that there is a much Higher Intention, than the present *Bread of Natural Life*,

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Couches under this *Petition*. But I First premise I do by no means deny, but most Fully, and Freely Acknowledge; There is a Plain and Manifest Intention of *Supplicating God, in this Petition*, for the present necessities of Life; that they may be Supplied to us according to the Food, that is convenient for us; and in order to our support for the seeking the Eternal Kingdom of our Lord Jesus Christ, and the Bread that endures to Everlasting Life; This our Father knows that we have need of; So that I do not in the least Impeach any part of those excellent, and profitable Discourses, that have been made upon this Petition, in Relation to our dependency upon Providence for the necessities of Life; or that Moderation, and Contentment, in what is necessary for the day, without taking care for to-morrow; Which our Lord Annexed to this very Petition, after this very Prayer there given:

Mat. 6.

But upon all this, it must be considered, and understood; that as our Lord in declaring himself the Bread of Life, and the Bread from Heaven, served himself of the general Notion we have of Bread, and of the Usefulness of it to Life to convey into our thoughts, and to Raise our Hearts to that much more excellent Bread; So under the *Petition of our daily Bread*, he did intend to lift up our Hearts in Prayer for a much Higher Thing; and as in that Discourse of the Bread of Life, he did not pull down our value, and esteem of Natural Bread but allowed it; So in the Petition for a much higher Bread, he did not Dilanul Prayer for the Bread of the Day, but made it the Vehicle of a much Higher Supplication. And those very Words our Bread, and to Day, and what is according to the Day, which seem most to stay our Thoughts in the Bread of Nature, are also most Apposite Conveyances of our Lord's great Purpose.

Argum. 1. Our Lord, entertains a Large, and great Discourse concerning himself, as the Bread of Life; concerning the Bread, that came down from Heaven; and that endures to everlasting Life; concerning Eating his Flesh, and Drinking his Blood; And that else we have no Life in us, but that whosoever so Eateth, and Drinketh dwelleth in Christ, and Christ in him; and as the living Father hath sent him, and he Lives by the Father; So he that so Eateth and Drinketh shall Live by him, and he will raise him up at the last day; Our Lord declares an Eating and Drinking at his Table in his Kingdom; he hath by his Servant *John* set out the Life of that Kingdom sustain'd by a Tree of Life, and by a River clear, as christial, flowing with the Water of Life; he hath appointed that great Ordinance of the Lord's Supper, till he comes, as a Symbol of that Bread, and Water of Life

John 6.

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in his Kingdom. Can it then be, that in so great an Institution of Prayer, comprehensive (as I have said) of all the Gospel, and word of the Kingdom, so far as it can fall into Prayer. That a Petition for Bread should miss that Supreme Bread of the Kingdom, so much Discouraged in his Word, So promised in his Kingdom, so Represented in the Supper of his Kingdom? We may be assured, it cannot be; And that therefore this Bread must be of a higher Importance than Natural Bread.

Argum. 2. Especially Our Lord sets a severe Brand in the Exposition, or Discourse after, as upon the Heads of this Prayer; upon too earnest Care, and seeking, (*viz.* by Prayer, as one way;) *What we shall Eat, and Drink, &c.* and Recommends to our Principal Desires, and Prayers, the Kingdom of God, and the Righteousness of it, as what should be in our Eye; And assures us that our Father knoweth the need we have of other Things, and will give them in Course, as a Surplusage to those great things; Nor that we are Forbidden to Pray for them at all, but that they should be the lowest of our Prayers; And therefore they cannot be the Principal of such a Petition, as This is; Our Lord also severely Reproves those sought him, because they Eat even of his Miraculous Loaves, and were Filled; and directs them better, than to Labour for the Meat that Perisheth, setting before them, as was said, that which endureth to Eternal Life.

How then can it be, that this Bread, that perisheth should take up One, though it be but One *Petition* in this *Prayer*, and it not have a Higher Sense, and Meaning, in a Higher Spirit-ed Bread, then our daily Natural Bread? Certainly it cannot Be.

Argum. 3. Our Lord made choice of such a Word, in the Language; wherein he gave this Prayer, *viz.* that which Two Inspired Writers Uniformly give *ἐπίστος*, which most nearly, nextly, and naturally signifies, *Super-Essential*, or *Super-Substantial*; and it Poses and even Crucifies Learned Men, when they cannot Acquiesce in that Sense. The very enquiry therefore after the Sense of a Word no where else used, and the so Ready Offer of *Super-essentiality*, *Super-substantiality* must needs persuade us; Our Lord intended the Bread that came down from Heaven, especially by his *Super-essential Bread*.

Argum. 4. Those Expressions, our Bread, Bread for to Day, or that is according to the Day; and daily, or successive Bread, from day

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to Day, as some understand that Word *ἐνέσιος*, altho they carry *Notions* of great Moderation to all things in this World, a diligence in calling, and Justice, in Eating our own Bread; yet they Offer us a much higher Sence in that *Super-essential Bread*, as that which is much more truly *our own Bread*; That better part then much serving about the Bread of this World, which shall never be taken from us, but endure to everlasting Life. This is indeed our own Bread. And it is indeed Bread of a certain Succession, and Sufficiency, as certain, as Duration it self; *σήμερον* Yesterday and to Day, without a *To-morrow*, the same for Ever. Bread of every Day, sufficient to it, and of a certain Succession in Fullest, Truest Sence; What they Ignorantly, carnally prayed for; *Lord evermore give us this bread*; It is evermore given, it is unto *Eternal Life*; *he that eats of it shall never Die*.

And together with it is given to the Saints, *The Living, The Remaining Saints on the New Earth*, a Sufficiency of all outward Enjoyments, according to the Day, without any Labour or Toyl, distracting their Enjoyment of God, and in a certain Succession, without any care, or solicitude, or taking thought for To-morrow.

But how can the State of this World Quietly submit to a Dependency upon Providence, according to the Prayer; or find the Just Temper betwixt that Providence for To-morrow, we look upon as our Duty and the Care, and immoderate Thoughts for To-morrow, our Lord forbids? This Word is too Poor, and Indigent, and the Course of things too broken, and disorderly to Trust till To-morrow without Anxieties; Except we had a better Faith than the very most of Saints have here; Nor can this bread be called *Epiousious, Super-Substantial, or Essential*, or so much, as in a kindly Natural Course of Succession, without something Parallel to the sweat of the brow; Or so much as *Ours*; Since besides all other Reasons, that may be given, which make it too apt to be the *Mammon of Unrighteousness*, it is very often, that while it is our Month, the body, for which it is, and it *Perrish together*. So that this Petition in its just elevation of sence can never be answered, but in the Kingdom of Christ, which assures us; it is the Prayer of the Kingdom. Altho it is indeed our Duty, and it ought to be our constant Prayer, to come as near as we can to the state herein imported.

But we are too much Gentiles in this Regard, not only caring Inordinately, but Inordinately Enjoying the Word, more than can consist with the delay of the Kingdom of Christ; and His Patience for it; And as it were to shew we are yet in the Gentiles Times, our
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very Word to express *Splendor of Condition*, and *Affluence*, is taken from *Them*, even that Word we Rate our selves so much by: *Gentile* is taken from the *Gentiles*. By which I intend not to diminish any thing from True Honour, Worth or Accomplishment, Distinction of Families, or Persons; but make a Full Allowance of Honour, and Reverence, to whomsoever due. But I cannot but observe how *Ominous* a Word we use to express these Things.

But to sum up All concerning this *Petition*: Seeing the Word we translate *Daily*; hath not so much as an Air, Sound, or Breath of *Daily* in it; and that the fairest Sense is *Super-Essential*, *Super-Substantial*, and that Jesus Christ is Alone that *Bread*, even that *Living Bread*, on which *Angels* and *Saints* are continually Repasted; and in Regard of which, *Manna* the Type was call'd *Angels Food*, and for which They now stoop down to the *Churches Table*; What Reason is there to understand this *Petition* in its highest Elevation, to be for the *Table of the Kingdom*, and the *Bread* so convenient to *Immortal Beings*? which the *Innumerable Company of Angels*, together with the *Saints* in the *New Jerusalem*, eat of, as of the *Tree of Life* in the *Paradise of God*; and drink of, as of the *Chrystal River* Running through the *Holy City*; even the *Fruit of his Redemption*, which is indeed in the Beginnings of it participated here below; but is then as a *Passover* fullfill'd, and that *Fruit of the Vine drunk New*, in that so exalted Participation of the Great *Marriage-Supper of the Lamb in his Kingdom*.

And of this Enjoyment the *Saints* below have their just proportion so that they shall never die; The *Leaves of the Tree of Life* are for the *Healing of them*, and the *Fruit* for sufficient *Food*, and They drink of the *Water of Life* freely, Running down from the *Holy City*, and *Sanctuary*; So that though they have not an *Absolute Incorruptibility*, till they are caught up, and put on *Incorruption and Immortality*; Yet their *Corruptible*, and *Mortal*, shall never see *Death*, or *Corruption*; And as to all Things of the *Present State*, there is by the *Divine Benediction*, and no *Curse* entering, *Sufficient Food*, and *Durable Cloathing*; That is, All that is necessary by a *Spontaneous production*, without their *Toyl*, or so much as *Thought* for it, *God provides*.

And thus in this very *Petition*, Christ hath Spann'd *Heaven and Earth* with his *Hand*, and made it correspondent to the *Sanctifying the Name of God*, and doing his *Will in his Kingdom* being come; and to let us into the Sense of it, hath chosen a Word of an *Extraordinary Key*, and that can be no way interpreted to *Satisfaction*, but this high Sense of *Super-Essential*, *Super-Substantial*.

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I proceed now to the *Fifth* Petition, *Forgive us our Trespases, as we forgive Them, that trespass against us.*

Now This Petition also, as hath been before observed, is a Petition, that shall be heard, as all the other Petitions of this Prayer, to Perfection. It is most True, and undoubted, That it carries an high Obligation to mutual *Forgiveness*, even now among all the *Disciples of Christ*, and *Worshippers* of him, according to this Prayer, he hath Taught. But This doth not exclude the higher Predictive Sense, that is included in the Elevation of this Petition; especially because we find so low a State of Things, if we measure, according to it, whether we consider the Comfortable Sense, that the Saints of Christ have of their *Sins* being pardoned by God; or the Degrees of mutual Pardon, Christians are Able to extend one towards another in this Present State.

There are Three Things therefore, that I will propose to Discourse upon it.

1. That this Petition imports a State of the Highest and Fullest *Forgiveness* of the *Saints of Christ*, one towards another; even so high, that our Lord proposes it, as the very Standard of the *Forgiveness of God*; not that it is indeed so, but contrary-wise; The *Forgiveness of God* is certainly the *Original Exemplar* of Pardon, and the Grand Efficient of it, as it is in his Saints, One to Another.

2. This Petition therefore Declares a *Forgiveness*, and Pardon from God, to the Highest of all our Notions and Sentiments of Pardon, that either we can desire from, or yield one to another; which is one main Reason of our Saviour's Teaching us the Desire of *Forgiveness* from God, as we *Forgive*; That is, to the *Height* and *Depth*, to the *Breadth* and *Length* of all our Conceptions of Pardon; and also, as we learn from Scripture, much above, and beyond what we can know, ask or think.

3. When we compare this Prayer with Scripture, in its whole Latitude, which (as I have said) is the True Exposition of it; and with the Height of Prophetical Scripture, in this Point of Reconciliation; we find, it shall be of *All Things in Heaven and Earth*, or of the *Creatures* among themselves, or of the whole Creation, in all the Parts of it, one with another.

1. I begin with the First, wherein our Lord appears to have Given us as a Key, a private Key, That this is the Prayer of his Kingdom; viz. That he Teaches us to pray, that we may be forgiven, even as we forgive;

Forgive; or, as it is said in *Luke*, *For we also forgive*. I do not at all doubt, as I have already declared on All Accounts, and so on this, but that our Lord did hereby *Teach* the Great Duty of Mutual *Forgiveness*; and that the Expository Discourses upon this *Petition*, are of Great Weight and Moment, and of mighty pressing Obligation to all such Mutual *Forgiveness*. But I do only endeavour to shew, They do not reach the Height of this *Petition*; And therefore on, Two Grounds I would discourse this, as the *Prayer of the Kingdom upon this Petition*.

1. That the very mention of *Forgiveness* one of another, does import an high State of our Mutual *Forgiveness*: For the *Petition* does intend not only a *Prayer*, that God would *forgive*, as we *forgive*; but also a *Prayer*, that we may *forgive*, so as we desire to be *forgiven* of God. For a Duty so much above *Flesh and Blood*, and also so contrary to *Flesh and Blood*, how can we presume upon in our own strength; without *Prayer* for it, in the very mention of it included: For else the Words would be, as if we Vyed with God in the Magnanimity of *Pardon*, and desir'd him to take Pattern by us, and to *forgive* us; For we are able to *forgive* those who are indebted to us. Whereas we know, and Scripture so makes plain to us: *God is He to whom none is like*, in pardoning *Iniquity, Transgression and Sin*. And indeed none can *Forgive* at all, but God principally and primarily; because every *Sin against Men*, is first against *Him*, and a *Violation of his Order and Government of the World*: And therefore *David*, when he had sinned subordnately against the Honour of *Uriah's Bed*, and against his *Life*, yet confesses, *Against Thee, Against Thee only have I sinned*: Not as many would take it, extolling his Kingly Power and Supremacy, but acknowledging God's Original Right over All Things, and that *Sin* is so against *Him*, that he hath a Supreme Right of *pardon*ing, without the Consent of the offended Creature; although it be both the Duty of the Offending to Ask, and of the offended Creature to Grant that *Pardon*; And that is, because both the Offending and the Offended are his.

But not insisting upon our *forgiving*, as being intended by way of *Petition*, but only as a Condition of, and Qualification for Divine *Pardon*; Yet seeing Gods *forgiveness* of us, we desire, should be to the height; There must be a Time, when our *forgiving* one another shall be at such a Height, that it may be the Glory of that State; that *Forgiveness* of one another, and also *Forgiveness* from God to us; may be at a height, because this *Prayer* does in every thing imply the highest Senses, and therefore must have an Answer to a height: So on all Accounts there must be a Time of God's *forgiving* us, and our *forgiveness* of one another, at the height; and the Latter must be such, that
it

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it may declare ; and display the Glory of the Former ; or else *This Prayer* does not Attain its End.

2. Indeed *Our Forgiveness* of one Another is now so low, that if it should be the Measure in any Sence of *Gods Forgiving us* ; the Best, and the most Charitable would want a plenary *Pardon*, if so Measured out to Them ; I should desire in the Behalf of Those, who *Forgive* most Clearly, They should yet be in a Higher Measure *Forgiven of God*, then They *Forgive*.

The best Men have too great Tinctures of the Sence of the Injury of others against them, Remaining upon their Spirits ; and especially according to the Comprehensive Word here Chosen by *Christ* ; *Debt* ; that is ; either what we call strictly *Debt*, or are Real, and Substantial *Wrongs* ; Who comes up to *Forgive*, as They desire to be *Forgiven of God* ? That all should be Blotted out and *Forgiven*, as if it had never been ; And that it is so perfectly Taken by *Forgiveness*, that tho it be Sought for, it cannot be Found : And not only so, but the Offending, and Indebted Person Received into Especial Favour : According to the State of Things now, even to those we Account Good Men, this *Petition* were rather an *Imprecation*, than a *Petition*.

If we should endeavour to Qualify the *Petition*, as It seems to suspend *God's Forgiveness* upon ours, with the Sence ; in our Degree, and with Sincerity, tho not to Perfection ; Even as we are Com-manded to be *Merciful*, as *God is Merciful* ; I do Acknowledg It may give some Satisfaction, as to the *Time being*, and till that great Reformation of All Things, even that of *Restitution* ; Or else we were All most Miserable.

But seeing there is a State much Higher both of our *Pardon* from *God*, and *Forgiveness* to one another ; And that I have so often Asserted, and it cannot but be yielded ; That this *Prayer*, that *Jesus Christ* hath Taught, must Reach to the very Height of Things in every Part of it ; And it is to be Expounded according to the whole Word of *God*. Let us therefore inquire by the Second Particular for that much Higher State of *God's Forgiveness*, and of the *Saints Forgiveness one of another*, wherein these Things shall be Convertible, and Turn Round upon one another ; we shall *Forgive one another* to that Perfection, that *Gods Forgiveness*, Reserving to it only the difference between a Finite, and an Infinite *Forgiver*, and Reserving to *God's Forgiveness* also the Exemplariness, and also the Efficiency of our *Forgiving* ; and *Gods Forgiveness* shall be according to the *Forgiveness*, the full *Forgiveness of the Saints*, *Forgiveness one of another* ; That is, the Glory and perfection of *Gods Forgiveness* shall be seen in our Perfection of *Forgiving one another*, as in this Mirror and Reflection ;

And

And therefore the *Petition* is so Framed on purpose to Lead us to that State of the Kingdom. For that very End the Lower, and the Lesser Thing, the Copy, and the Reflection is given, as the Measure of the Higher, and the Greater, and the Original; For if that be so Glorious as to be made, as it were, the Exemplar, and Original, how much more Glorious is that Exemplar and Original it self? And that the Reflection and Mirror of *God's Forgiveness*, viz. our *Forgiveness of one another* is so Dark now; It assures, there shall, and must be a Time, that the Original shall be more Glorious in the Manifestation of it self, that the Mirror and Reflection may be more Glorious; And because it shall be so Glorious, therefore the *Manifestation* of the *Original* shall be more Glorious also *First*; All which I will Represent in these Two Particulars.

1. The State of the *Saints*, shall be a State of the most perfect Purity, from all Remaining *Stains* of Sin, in Regard of the Fullness of *Divine Pardon and Forgiveness*; Then to the Height of all Understanding Their *Sins* shall be Blotted out, when these Times of *New Life*, and *Restitution* shall come from the Presence of the Lord; and They shall be presented before the Eyes of His Glory without Fault, Spot, or Wrinkle or any such thing; Their Robes being washed White in the Blood of the Lamb, and being Arrayed in Linen White, and Clean, and Cloathed in Change of Raiment, all which express the Righteousness of the *Saints*; That State therefore Commensurate hereunto is inwardly full of all Joy and Peace in Righteousness, and outwardly of all Glory and Happiness: when the effects of Righteousness shall be Peace and Assurance for ever.

2. That this may be; There cannot be any thing upon the Breasts of *Saints* Remaining, one towards another, that shall Recall or give any Remembrances of their former Transgressions, or Mutual Resentments, one towards another; For this must need be a shade and Cloud upon that Glorious and Happy State, altogether both Unbecoming, and Unsuitable to it.

For the Infinite Riches of Grace in the Pardon of sin, through the Blood and Redemption of Christ so fully set out in Glory Operates, both as an Exemplar to which the *Saints* are Conformed in Relation to one another; and by way of Sweetest Efficient Attempering them in Highest Love to and Union one with another; and that Sence they have of the Full, Absolute Forgiveness, Love to, and Union one with another, is an Inward Pledge and Experiment of the Power of Forgiveness in God and of the High Nature of it; So that the *Saints* have Knowledge of Divine Forgiveness in themselves by their

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own *Forgiveness*, One of Another; And therefore Christ was pleased so to put it, *Forgive us, as we Forgive.*

3. As a further Lusture of that State; As the *Angels* shall be Full of *Love*, and the *Amnesty* and *Acts* of *Supream Grace* shall take all our Former sins out of their Remembrances; So the very Enmity of the *Creatures*, towards us, and among themselves, of the *Wolf* and of the *Lamb*, of the *Lyon* and of the *Kid*, of the *Child*, and the *Asp*, shall be Reconciled; and the *Antipathies* and *Offensiveness* of their Natures and all *Obnoxiousness* Cancell'd; And *Dust* alone shall be the *Serpents Meat*. For as the God of *Peace* and *Order*, will reconcile *All Things* in *Heaven*, and *Earth* by *Christ*, even by *Christ* to Himself; So will He Reconcile them *All* one to another; Yea the very *Elements*, and most *Insensible Creatures*, the *Heavens* shall Hear the *Earth*, and the *Earth* all, that is upon it; and the *Stones* of the *Field* shall be in the *Covenant*, and *League* of *Amity*, that shall not be Violated, Infringed, or Dissolved; And all this we *Pray* for in the Highest Sence of this *Prayer*; which must needs therefore be, because these are the *Highest Expressions* of *Scripture*, concerning this *Forgiveness* so *Universal*; And therefore they must be *within* the *Prayer*, the *Great Mediator* hath Thought; And therefore It must needs be the *Prayer* of the *Kingdom*, when there shall be no *Hurting*, nor *Destroying* in all the *Holy Mountain* of God; For *Knowledge* of God and of *Christ* shall Cover the *Earth*, as the *Waters* do the *Sea*.

Let us now move on to the *Sixth Petition*; *Lead us not into Temptation*: And here again I Premise, I Derogate nothing from the *Holy, Wise, Serious, and Spiritual Discourses* upon the *General Sence* of the *Words*, *Lead us not into Temptation*. But seeing the *Fundamental Rule* I have laid down in the *Expounding* this *Prayer* is, that it takes in the *Whole Sence* of *Scripture*, so far as it can Fall into *Prayer*, and especially the *Highest Sence* of it; whatever we can find to be the *Highest Sence* of *Scripture* Concerning *Freedom* from *Temptation*, must needs be also the *Highest Sence* of this *Petition*.

Now the *Highest Freedom* from *Temptation*, the *Scripture* declares to us, must lie in the *Considering* the things wherein the *Power* of *Temptation* *Stands*, and finding the *Door*, as I may so Speak, shut upon them all; That we cannot Enter into *Temptation*, and so not be Led into it. And there are these Four things Consiring in *Temptation*.

1. There

1. There is that, either Weakness, Unconfirmedness, and Lapsibility, that was in *Adam* before his *Fall*; or that Inward Lust in Depraved, Corrupted *Humane Nature*, of which a *Man* is Drawn away, and enticed, when *He is Tempted*. And without one of These, no *Temptation* can take, but as *Christ* speaks, *The Prince of this World comes*, and hath nothing in me.

2. There is that *Pabulum*, the Food and Fewel of *Temptation*, by way of Object; and that is, *All that is in the Word*, the Lust of the *Flesh*, the Lust of the *Eye*, and the *Pride of Life*. This State of the *World* made Subject to *Vanity*, and in *Bondage to Corruption*, is disposed, and prepared to draw out the Lust of *Man's Flesh* in *Sensuality*; the Lust of the *Eye*, in coveting the Appearance of *Riches*, *Splendor* or *Glory*; or the inward *Pride*, and swelling of *Conceit* and *Imagination*, that arises from any of these things, come into our *Enjoyment* and *Possession*; without which *Humane Temptation* would be ineffectual.

3. There is the mighty Agent and Efficient of *Temptation*, the *Devil*, and *Sathan*, the *Old Serpent*, the *Liar from the Beginning*, who is therefore call'd *The Tempter*; without whom the highest Notion of *Temptation* would cease; and *All Sin* would be only that *Ebullition*, or *Rising up of Lust* within, which the *Apostle James*, speaking More Generally, and Improperly, calls *Temptation*; And together with him, are to be accounted *All Wicked Men*, his *Seed*: And even Good Men Acted by him, are called *Sathan*, as *Peter* by *Christ* when he spake, as it were, from him.

4. There is the *Supreme*, *Holy*, *Righteous Judge*, *Governour* and *Overruler of Temptation*, who cannot be *Tempted of Evil*, neither *Tempteth* he any *Man*; Yet, He is said to *Lead into Temptation*, when he permits us to *enter into Temptation*; And if he *Leaves* us in it, we *Fall*, and *plunge down* into it; but when he supports us in it, we *overcome* and *bear up aloft* and *above* it; And this *Temptation* he suffered at first upon *Man*, before *Confirmation by the Second Adam*; and then he suffered it to *Rush out* in *Greatest Abundance*, and *Prevalency*, upon that *Great Disloyalty* and *Disobedience of his Sin*. Thus *God* either *prevents*, or *over-rules* through *Infinite Grace* in the *Second Adam*, that we either *enter not* into it, or *fall not* in it; and he at last puts an end to that permissive *Leading into Temptation*.

For when there shall be the highest and fullest Answer of this *Petition*, *Lead us not into Temptation*; there shall be so high a *Confirmation* of the *Saints* in *Holiness*, that *God* and the *Lamb* shall be their *Light* and *Temple*, their *Tree* and *Water of Life* that they shall *Hunger* and *Thirst* after any thing else no more; but the *Lamb* shall be *always Leading* them to the *Green Pastures*, and to the *Fountains of Living Water*.

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Water. What then can *Temptation* find in them, which always arises from *Lust*, or *Desire* of something that God hath not Thought Good for us? As *His Servants* therefore *we serve him*, having *His Name* in our *Foreheads*, *Priests* in the *Robes washed in his Blood*, and seeing his *Face* always; and nothing that *Defiles*, and makes a *Lye*, can enter. How then can there be any *Leading into Temptation*? And as this is the *State of the New Jerusalem* above, so is that *below*, as to all *Ascertaining Influences*; However, there is, as to the *Saints below*, not an *Absolute Incorruption*, or *Immortality*; yet so, that whatever doth *Live*, shall *Live*, and they shall not *Die*; For they are *Chang'd and Heal'd* by the *Leaves of the Tree of Life*, and walk in the *Light of the Jerusalem* above, and drink of the *Water of Life* freely, above *Temptation*.

And then the *Restored Creation* shall be no more in *Bondage to Corruption*, or to *Lust*, under which it hath so long *Travail'd* and *Groan'd*, as under an intollerable *burthen*; for then it being *deliver'd* into the *Manifestation of the Glorious Liberty of the Children of God*, *Righteousness* Alone shall dwell in it, and make use of it Alone. It shall yield no *Motion of Desire*, nor to any such *Motion*, but of the *Glory of God*. It shall offer nothing, it shall receive nothing of the *Lust of the Flesh*, the *Lust of the Eye*, or the *Pride of Life*. There shall be no more committing *Adultery with the Love of this World*: There shall be only a most *Holy and Pure Use* of all the *Creatures*; So that in this *Regard* also, there shall be no *Leading into Temptation*.

That *Great Negotiator*, and *Super-Intendent of Temptation*, *Sathan*, shall be *Seal'd up*, and *Chain'd*, that he shall *deceive the Nations* no more, for a *1000 years*; and when they are *expir'd*, he hath the *Freedom* but of one fruitless, unsuccessful *Effort*; and that but for a *small moment*, and he is *thrown* for ever into the *Lake*, to *Deceive* no more for ever. And *Evil Men* are *consumed* out of the *Earth*, who joyn with *Sathan* in *Tempting*; And *Sinners* are no more, but in such a *State of Death and Horror*, as not to *Tempt*, but to be only an *Abhorring of all Flesh*. And *Good Men* being in such a *State*, that they cannot be *Tempted of Evil*, so niether can they *Tempt* any.

Lastly, All this proceeds from the *Infinite Grace of God*, and of the *Lamb*, who having their *Tabernacle with Men*, God shall *Gather* his *Servants* with *Everlasting Loving Kindness*, shall *Gather* into *One Head*, and shall *Reconcile* all *Things* to himself by Him, even by Him; and in and by Him they stand *Reconcil'd*, and for ever *Confirm'd* in a *Reconcil'd State*; so that *Temptation* shall no more be permitted by Him.

And this I look upon to be the *Exposition of this Great Petition*, at its highest *Elevation*. And so let us come to the *Last Petition*, but deliver us from all *Evil*.

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This *Petition, Deliver us from Evil*, is by the *Conjunction*, *And*, or *But*; a *Particle*. that joyns as a *Conjunction*, and yet distinguishes as a *Discretive*, so *Lincked* with the Former; *Lead us not into Temptation*; that it hath been Generally looked upon, as but One *Petition*; But both in Regard of the Relation of the *Septenary Number* to the *Kingdom of Chr. st*; And in Regard of the Dis-union of that *Discretive Particle* I look upon them as *Two*. And as they are so joyned and distinguished, we may be guided by the very *Observation* to the Sence.

For the General Notion of *Temptation* looks *Two Ways*; It looks to the *Enticement*, and *Allurements of Pleasure*, or the things we desire: which the *Apostle* calls *Lust*; And on the other side, It looks to the *Evil of Persecution*, and all kinds of the *Fiery Tryal*, or *Affliction*, or what ever in General of *Evil* we *Fear*, and fly from; So the *Apostle* calls manifold *Temptations*; *My Brethren*, count it all joy, when ye fall into divers *Temptations*. And *Blessed is the Man*, that endureth *Temptation*; And *God is Faithful*, and will not suffer you to be *Jam. 1. 2.* *Tempted above what you are Able to Bear*, meaning of *Affliction*, but *1 Cor.* will with the *Temptation* make you a way of *Escape*. Thus on the *Ac- 10. 13.* count of *Evil*, and *Fear* coming upon them, at the *Time of His Suffering*; Our Lord warns His *Apostles* to *Watch*, and *Pray*; That they may not *Enter into Temptation*.

Now our Lord having taken care in the First of these *Two Petitions*, of what Concerns the *Smoother*, and more *Oily* part of *Temptation*, that we should not be *Led into it*; In this Latter *Petition* He takes Care against the *Rougher*, and more *Formidable* Part, that *Affrights* us, and *Scares* from that *Duty*, and *Station*, wherein we ought to stand Fast; that we might avoid such, or such *Evils*; or by Reason of which we are *dispirited*, and *Faint in our Minds*; or that by any *Impression* disfits or disadvantages, in holding a *Close Communion* with God, or abates the *Honour*, or *Glory* of our Service to Him, Because we want what is necessary, for the most *Illustrious* management of it. For we know, that low State of Things, that abundant of *Evil* by way of *Punishment*, or *Affliction*, that is in the world, however It may be more *Acceptable* to God to Discover *Sincerity*, and other *Graces*; Yet it *Clouds* and *Darkens* the *Splendor of Religion* and it is not the State, the *Holy*, *Wise*, and *Good Creator* designed things at *First* for; Nor that They should so continue though for a Time His *Strength* may be thus *Manifested* in our *weakness*.

So that though, I shall not in the Least, *Question*, but that the *Petition* may Import deliverance from the *Evil of Temptation*, while we are in the Present State; yet that the *Heighth*, and *Elevation* of

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it Intends the Deliverance of the Servants of Christ, from all the Disadvantages upon any Account whatsoever they Receive, or may Receive from All, or any of the various Kinds, or Forms of Natural *Evils*; of those *Evils* which we call the *Evil of Punishment*, and of *Affliction* in the World; which are so from the want of such a plentiful, and Happy State, that might more Encourage and Raise our *Spirits*, and the Honour of the *Kingdom of God in this World*; and that upon these *Two Accounts*,

1. Because it cannot agree with the *Holiness, Wisdom, and Goodness of God*, and the *Glory of His own Perfection*, and *Happiness*, that there should last always such a Dark shade upon the Great *Fabric* of Things such a *Disorder and Confusion* in His *Creation and Government* of the World, as we now see; But that All should come into a State of Perfect *Light, Peace, Order, and Happiness*, as that wherein Himself, the only *Wise, and Happy Potentate* Dwells.

2. Because the Description of the Last State of Things is such, as does declare such a *Deliverance from the whole Power of Evil*, viz. of *Affliction or Punishment*; Both as in the want of Good, and the pressure of Evil; and this we find both in the *Prophets*, and more Fully and together in the *Revelation*; For *Rev. 21. 4. God shall wipe away all Tears from the Eyes of His Servants, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more pain; For all the former Things are past away. And Chap. 22. 3. There shall be no more Curse; And there is a City of Gold and Pearl; and the Glory of God and the Lamb are its so Supream Lights, that there shall be no need of the Sun; and the Tree of Life with its Twelve Kinds of Fruit are in the Middest of it, and the River of the Water of Life, Clear as Christal Run through it; and the Throne of God, and of the Lamb, are the never Failing Splendor of it.*

Now seeing there is such a State, as this in the *Word of God*, how can we think it Possible, *great a Petition of so great a Prayer* should leave it out, that is so Admirably prepared to Express it? as this *Deliver us from Evil, or from the Evil*, viz. from the Whole Nature of *Evil*, of the *Evil of Misery, and of Affliction*, and that *Low, Poor, Indigent State*; wherein we can set out nothing Splendidly for our *God*, and in our way of Service, and Honour to Him in His *Worship* or in Obedience to His *Commands*, and Conformity to *Himself*; but we are Ensnared with *Fears*, Amazed with *Terrors*, Discouraged by *Want*, kept down with *Pressures*; This is the *Evil* in this *Petition*. Our Lord Teaches us to Pray for *Deliverance from, as that Black, and Dismal, and Terrible side of Temptation*. Which is the *Curse*, that shall be no more in His *Kingdom*. There

There now remains only the Consideration of our Lord's Manner of Summing up of this Prayer, which is so done, that it Appears with a Threefold Aspect.

1. It looks back upon the whole Prayer, by way of Recollective Argument, and Enforcement of it in every part, as it is the Prayer of the Kingdom.

2. It particularly indents and entwines it self with the Last Petition. Deliver us from Evil, as the most sensible, to us now, Character of the Kingdom.

3. Under the close Conveyance of the Argument, enforcing to the hearing of the whole, and every part. and Petition of this Prayer; it falls into the Great Doxology of the Kingdom; which however it is always due to God, yet is in its highest Sense, and Elevation the Doxology proper to the Kingdom, and which argues this Prayer to be the Prayer of the Kingdom.

The Argument looking back upon the whole Prayer may be understood these Three ways;

1. All these Petitions are thus Argued to be well Founded upon greatest Equity, Truth, and Righteousness, in Two Regards.

1. Such High Desires, and Petitions were most Abominable and Sacrilegious, if They were not Offered and Addressed to Him, whose is the Power, and the Kingdom, and the Glory. For All the Things desired in this Prayer, He Alone is worthy to be prayed unto for them, whose is the Kingdom, and the Power, and the Glory, even for ever and ever. And it were to make a God of him, who is no God, to offer them by way of Prayer to Any other; to Make a False God, and to cloath him with the Majesty and Greatness that is None of His, but is peculiar to Him, who is God Alone, and there is None besides Him; There is not any Other; and so it is a strong Bar to Invocation of Angels and Saints, for any of the Things laid up in this Prayer, which are indeed All things, that according to the Word of God fall into Prayer. To offer them to any other, is both Sacrilege and Idolatry; and therefore it is so to pray Religiously to Any other, because all Holy Prayer is Treasur'd in them. And they were also Foolish, Vain, and to no purpose, to be offer'd to any other, even as if they were offered to a Fly, or a Clod of Earth, in comparison; who are so far from being Able to Grant such Things, that they cannot in the least understand Them. No more in the main, is any Power Able, below His, whose is the Kingdom;
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the Power, and the Glory, to bring forth these Petitions in their Complement.

2. In regard, that He, whose is the *Kingdom, the Power, and the Glory*, will *Take to Himself his Great Power, and Reign*; These *Petitions* are well Grounded, and well Address'd to him. For seeing the Things are so high, that though the *Kingdom, and the Power, and the Glory*, are always God's, yet These *Petitions* have not yet been Answered, nor these Great Things come into Effect: The *Petitions* would not be well Grounded, if there were not a Time, He would thus *Take to Himself his Great Power, and Reign*. For if the World continue never so long, and that the *Kingdom, and Power, and Glory*, were in all the Right of them, Gods; yet these Things *Pray'd for*, would, for all that, never be fulfill'd. So that they must have been either laid lower, or have been in vain.

As Therefore (as *Scripture* hath fully declar'd) there is a Time God will *Take to Himself his Great Power, and Reign*; so these very *Petitions* are fram'd to such an Altitude, to such a Supreme Pitch; And because they close with this as an Argument, That God's is the *Kingdom, and the Power, and Glory*, and that for *Ever and Ever*; They become a certain Assurance, That these *Petitions* are well Grounded, and well Address'd; and that though they do not Appear so yet, in Regard of their being Fullfill'd; yet that they shall Appear so at the Time of the *Kingdom*, and of God's *taking to Himself the Power, and the Glory*; And that certainly there shall be such a Time, wherein the *Kingdom of God* shall be, and All These Things Fullfill'd in it.

2. As These Things cannot be, till the *Kingdom* be; so on the other side, the *Kingdom* cannot be, till these Things are. A *Kingdom*, and a *Power*, and a *Glory*, God always hath. But this *Kingdom* cannot Appear, nor the *Power*, and the *Glory* be seen to be God's, till his Name be Sanctified, his Will done, as in Heaven, and upon Earth; Till he shews his Grace to his Servants, in giving them the *Substantial Bread*, according to the Day, or in a Perpetuity. Till he Reconciles All to Himself, in Heaven and Earth, by Him, even by Him; and till he sets wholly free from Temptation, and Delivers from Evil all the Subjects of his *Kingdom*. And All these are the Coming of his *Kingdom*.

3. Therefore by the way of so Close a Conjunction, and Union of these Two, our Saviour declares this Prayer to be the Prayer of the *Kingdom*; And that as the *Kingdom* is the Great Sense, Mind and Spirit of this Prayer; so that it can never be aright prayed, nor is heard, so as to be Answer'd till this *Kingdom* come: So that the *Kingdom*

dom shall certainly come, in Answer to this Prayer, and in Answer to every Petition of it: Every Thing in it shall be done, because God's is the Kingdom, and the Power, and the Glory, for Ever and Ever.

2. This Doxology is most immediately Linck'd with that Last Petition, *Deliverance from Evil*; to shew both the Inconsistency of the Divine Kingdom, in its Glory and coming with a State of Evil, even of the Evil of Affliction, Pain, and Misery; So that it is the Last Enemy Subdued by the Divine Kingdom; that is, the Divine Kingdom Alone can subdue it, and only when it Appears, and not before. But when it Appears, it shall be perfectly remov'd. And our Lord takes the Advantage at that very Time, and in that Order, to press and follow home the whole by the Argumentative Doxology, *For thine is the Kingdom*; And therefore Thou art Able, and wilt Deliver from Evil, by that Kingdom and Power, which is thy own, and at the Appearance of thy own Glory.

3. Under the Doxology conveyed by way of Argument, This is to be Acknowledg'd; That a constant Offering up to God in a way of Praise, and Adoration this Confession; That, *His is the Kingdom, the Power, and the Glory*; is most due to Him from us, in all our Prayers and Supplications to him. But yet the highest Sense of this Doxology is proper to the Kingdom, and Argues the Prayer to be the Prayer of the Kingdom. For seeing our Lord hath put this Doxology into our Mouths, That *His is the Kingdom*; and yet at the same Time Teaches us to pray, *Thy Kingdom come*; It signifies plainly and necessarily, That it hath not yet so come, as to Appear to be *His*; And that *His is the Power*; and yet at the same Time Taught us to pray, *Thy Will be done*, as in Heaven, and upon Earth; in the same plain manner he signifies, The Power does not yet Appear to be his; For wherein is Power seen, but in the having the Will of Him done, who hath that Power? And that *his is the Glory*, and yet at the same Time Teaches us to pray; *Sanctified, or Glorified by Thy Name*; This shews very manifestly, the Glory is not *His*, as it shall be. By All This it Arises clearly to our Notice, That Our Lord hath, in putting this Doxology into our Mouths, put a Prophecy into our Mouths; That the Time is coming, according to the Measures Given us in his Word of Prophecy; when the Kingdom, and the Power, and the Glory, shall in full and highest Sense be Ascrib'd to God; and as at a very present Time in that fullest Sense; So that this Doxology of the Prayer Leads us to that, Revel. 4. 11. Thou art worthy, Oh Lord, to Receive Glory, and Honour, and Power; For thou hast created All Things; and for thy pleasure they are and were created. Andc. 5. 13. And every Creature,

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which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, heard I, saying, Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever c. 11. 17. We give Thee Thanks, Oh Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy Great Power, and hast Reigned; and the Nations were Angry, as at a thing not done before. c. 15. 3. Great and marvellous are thy Works, Lord God Almighty; Just and True are thy ways, Oh King of Saints; Who shall not Fear thee, Oh Lord, and Glorifie thy Name; For thou only art Holy; For All Nations shall come, and Worship before thee; For thy Judgments are made manifest. c. 19. 5. Hallelujah, Salvation, and Glory, and Honour, and Power unto the Lord our God; For True and Righteous are his Judgments: And a Voice came out of the Throne, Praise Our God, All ye his Servants, and ye that Fear Him, both Small and Great, And I heard, as it were, the Voice of a Great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thunderings; saying, Hallelujah; For the Lord God Omnipotent Reigneth. When these Great Doxologies come into their High, and Lofly, and Solemn Sounds, then shall this Doxology be both fully understood and fullfill'd, and not before; And therefore it shews this Prayer to be the Prayer of the Kingdom.

The Seal of this Prayer, both as to the Sincerity and Reality of our own Desires, and of our Faith and Hope in God's Gracious Answer, and Giving Effect to our Prayers; is common to All Prayers; and yet most peculiar to this Prayer, as the Comprehensionary Prayer of all Prayers: And it is Amen; which hath the Force not only of So be It, as in other Prayers; but of So It is, or So It shall be; even in this Prayer, Taught by an Infalible Master of Prayer, who calls himself the Amen; And so was, and is Able to set with highest Efficacy the Amen to his own Prayer. And he will most certainly bring All Things to pass, according to it, even as he is the Amen, the Faithful Witness, the Beginning, or mighty Principle, as of the First, so of the New Creation of God; And therefore every Petition of it shall be Answer'd to every Iota; Heaven and Earth shall pass, but not one Iota of this Prayer shall pass away, till All be fullfilled.

And as it thus looks back to the whole Prayer, and every Iota of it; so it particularly respects the Doxology. We therefore find, as in Harmony with it, in Two Great Doxologies, this Word, Amen, set as in Capital Letters, and in most exalted Accents; Revel. 5. 14. When Every Creature in Heaven and Earth had said, Blessing, and Honour, and Glory, and Power, be to Him that sits on the Throne, and to the Lamb for ever and ever; The Four Living Creatures in the most solemn manner, said, Amen. And c. 19. 4. Where there had been a Voice

of much People in Heaven; Saying Alleluiah, &c. The Four and Twenty Elders, and the Four Living Creatures, Pronounced again in most Sollemn manner, Amen, Alleluiah.

And indeed Amen is a Word most Proper, and Peculiar to the Kingdom of Jesus Christ; when All Prophecy even the whole Mystery of God, as He hath Spoken by all the Prophets, shall be Finished; and when all Prayers of Saints Comprehended in this Prayer; which is beyond what we can Ask, or Think; (but as the Spirit helping our Infirmities with Groans, that are not to be Uttered, makes Intercession for us,) shall be Fully Answered, and Fulfilled. So that though Amen be a Common Obligation of all Prayer; yet it hath a much higher Sence in this Prayer, which Communicates it to All Prayer Flowing from, and Returning into it self; and even the highest Sence of the Amen to this Prayer is, as it is the Prayer of the Kingdom, and is Fulfilled in the Doxologies of the Kingdom, and of the Power, and of the Glory, which that Kingdom shall Produce; So that even this, however Common Amen of All Prayer, Expounded into its Full Sence, as set to this Prayer, is also a Proof to us; This Prayer is the Prayer of the Kingdom, a Prayer with a Supream Amen Peculiar to it.

Object. If any should say, why is it then together with the Doxology wholly Omitted in the Gospel of St. Luke? and then Especially, when Jesus Christ, the Messiah, the Prince, Taught His Disciples to Pray, as John the Fore-Runner, Taught His Disciples; and where also, if any were, He Commands the use of it, as a Form?

Answer. I can understand no Reason, but according to what hath been already Intimated; That Our Lord might shew, He did in neither Place Intend a Rigid Form; and least of All, where it might be most Collected from His Words, He did Intend a Form as in the Evangelist Luke; yet here the Prayer Arises least to a Form, being without the Doxology or the Amen; And that therefore we might be engaged upon that Rule of Praying after the manner of this Prayer, as it is Expounded to us in the whole Word of God; And Especially in the Word, as it is most peculiarly the Word of the Kingdom; And particularly according to the manner of this Prayer, as given before by our Lord according to the Evangelist Matthew; where we have the Doxology, and the Amen. And therefore to make Formal Repetition of the Prayer, as in Luke; without the Doxology, and Amen, as in Matthew, is a Gross Offence against that Precept of our Lords in Matthew; Pray after this manner, Extending to the Doxology, and Conclusion,

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clusion, as much as to any part of the Prayer; and is by *Consequence* to be joyned to it in *Luke*, where the Repetition of it is to *Given* as to make both One.

Let us now make a Review upon the whole Prayer, and behold the Order of it, as It is the *Prayer of the Kingdom*; And First *Our Father*, Who is now in the *Heavens* will *Rend*, and *Bow* the *Heavens*; And they shall open to Him as He Descends in *Jesus Christ*, the only *Begotten Son*; and Receives his whole *Adoption*, made *Conformable* to the Image of his Son in His Saints of the First *Resurrection*; who put on *Incorruption*; and the Saints *Living Remaining, Changed*; And the *Creatures* also waiting for the *Manifestation of the Son of God* are *Delivered from the Bondage of Corruption* into the *Glorious Liberty of the Son of God*; And so He appears the *Father of Heaven and Earth* as the *Father of Christ*, of whom the *Whole Family of Heaven and Earth* is Called; So the *Whole Creation* is Filled with His *Glory*, which is the *Sanctification, or Glorification of His Name*, by Himself.

Immediately, even together with this Appearance of His *Kingdom*, comes in the *Universal Holiness of Jehovah*, Written on the *Foreheads of His Servants, Serving Him*; which is His *Will done*, by His Saints in the *New Heaven* above, and the *New Earth* below; and His Enemies *Crouching Down at the Foot-Stool of His Feet*.

Hereupon follows the *Marriage Supper of the Lamb*; and the *Eating, and Drinking at His Table in His Kingdom*; that is; the Full *Communion*, with Christ the *Bread of Life*, the *Super substantial Bread*, in a *Constant Uninterrupted Yesterday, and to day, the same for ever*.

At this *Supper*, as so great a Festival for it, There is an *Universal Reconciliation of God by Christ*, and of all the Saints, one with another, and of the whole *Restored Creation*, even those *Parts*, which seem'd most at *Enmity*; which is the *Universal Forgiveness, as we are forgiven*; and a *Perfect State of Righteousness and Peace in the New Jerusalem*, that there can be no *New Offences*, under our Great *Melchisedeck*, King of *Righteousness*, King of *Peace*.

And the *Serpent*, and his *Seed at the Foot-stool of Christ*, Eat *Dust* and cannot, so much as *Repast upon Temptation*; For there shall be none; And at the same *Time*, the whole *Curse* is removed: So that *Sorrow and Sighing flee away*, and are *Remembered no more*, nor come into mind.

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This Universal State of *Glory* Flows from the Universal *Dominion*, and *Kingdom of God*, and therefore, it is *Thundered out with Everlasting Hallelujahs*; The Lord God; Omnipotent Reigns; Refounded and Seal'd with a never Ending *Amen*.

Thus Our Lord hath given this *All Comprehensive Prayer* from, and According to the very First Beginning of His *Kingdom* in the *Preaching*, and *Power of His Gospel*, all along upon the *Hearts of His Servants*; unto, and until His *Kingdom* in it's *Glory*.

To this Purpose He hath with a *Divine Wisdom* drawn the *Whole Counsel of God* in His *Word* within it; So that to *Pray after this manner* is to *Pray* according to the whole *Scope of Scripture*, Understandingly Referred to every *Petition*; But Especially with an *Eye* to the *Glorious*, and *Illustrious Appearance* of His *Kingdom*, Concerning which I would Appeal to All; whether these things are not the *Highest Flights* of *Prayer*, and most worthy to be the *Highest Sense* of the *Prayer*, Our Lord Taught.

The very *Form* is no further prescribed, but that our *Rule* for the *Frame* of our *Prayers* should from hence be understood; That we ought not to *Compose Our Prayers* to a *Superstitious much Speaking*, or to *Repetition* for *Repetitions* or *much speaking sake*, nor with the *Artifices* of *Feigned*, and yet *Blind Devotion* according to *innumerable Formalities*.

The *Servants of God* *Praying* according to this *Whole Counsel of God* in His *Word*, *Pray* into, and within this *Prayer*; For their *Prayers* are, as it were, Drawn within this *Element of Prayer*; And when they so *Pray*, they do indeed say, *Our Father*, &c.

The *Intercession of Christ* *Overshadows*, *Receives*, and *Preserves* all *Prayers* according to His *Word*, as if they Fell into the very *Words* of this *Prayer*; so that they are all within *Gods Gracious Acceptance*, and *Remembrance*, even as this very *Prayer of Christ*, which in *Substance* they are; and shall have besides the *Present* a *Full answer* in the *Glorious Kingdom of Jesus Christ*; and they are all bound up within that *Great Intercessory Prayer of Christ*, *John 17*.

But because of the *Various States* of the *Church*, and of the *Servants of Christ*, the *Various Degrees* of *Light*, and *Opportunities* of *Knowledge*; Their *Prayers* have been of a very different *Elevation*, or *Raisedness* of *Apprehension*, *Faith* and *desire* with *Relation* to the *Counsel of God* in his *Word* for *Prayer*, according to this *Prayer*; There are *Three Expedients* of *Divine Grace*, as *Helps* in this *Great Concernment*.

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1. There is such an Unexpressible Concatenation, or Linking all Parts of the *Divine Kingdom*; that what ever *Saint of Christ* is sincerely possessed with any one Principle of it, and Prays according to it, It Allies Him to the *Whole*; and it shall Lead Him into *All*, so far as is necessary to His Measure, His Stature in *Christ*; and it shall Unite His Prayer, with this prayer of *Christ*, according to His Degree of Prayer in it; For even in Prayer one *Saint differs from another Saint in Glory*: Yet this ought not to straiten, or Abate, but even to Excite the Weakest Saint, and to Encourage him to Endeavour an Attainment of the Full Assurance of Understanding in the Mystery of God, and of the Father, and of *Christ*, and in Prayer; according to the whole Word of God, with as Particular a Respect, as may be to this Prayer:

2. Because the *Church of Christ* hath not as yet, in any Age Risen, but very Little to the Heighth of this Prayer of the *Kingdom*; And Few *Saints* in Comparison Attain'd it; The Spirit of God hath Helped them with Inward Groans, which they could not Articulate, or Utter; And so Proportionably in all the Absolutely Necessary Points of This Prayer according to the Word of God, wherein their Knowledg hath been Low, or Wanting.

3: The Intercession of *Christ* Receives the Prayers of All, who Sincerely Pray within this Prayer; And the Intercession of the Spirit Joyued with it makes their Prayer Effectual; Though They are not Enlarged in the Spiritual Understanding of this Prayer in its Height, and Depth, in its Breadth, and Length.

4. God is pleased to Understand His Children in their Weak Cries, *Abba Father*; and in their Lowest Understanding of His Word in this Prayer; and to know the Mind of His Spirit making Intercession according to His Will; And He knows how to Give them the Best Things above any Earthly Parents, even the *Kingdom of Christ*; which they Ask, Seek, and Knock for, above their own Understanding; For He Interprets His own Spirit by a Word of theirs into its High Sences; So that they having the first Fruits of the Spirit's Groan for that *Kingdom*, and the Large Effusions of that Spirit in it; And so cry to Him Night and Day, and God hears them speedily, that is in the very proper Times of the *Kingdom of Christ*; And that *Kingdom comes*.

And thus this prayer otherwise very hard to be understood in its design, even by a Thinking, Considering Christian, is one of the most Stupendous Mirrors of the Wisdom and Grace of the Gospel of *Jesus Christ*; and with open Face shews the Glory of *Christ*; though as yet, but in a Glass; till in the *Kingdom we see All, Face to Face*.

Let

Let now some brief Inferential Reflections conclude the whole.

Infer. 1. How profound, and hidden is the Judgment of God upon the *Antichristian World*, which so contrary to the Literal and Express Intendment of our Lord in this Prayer against *Heathenish Repetitions* in Prayer, should even Burlesque it; not only by *vain Repetitions*, but by offering to God, as in Sacrifice, these *Repetitions*, by Tale, and by Number of *Beads*? And All this in a strange Language, as if they hop'd to be heard for their *much speaking*, and their *meer speaking*. Well said the Divine Spirit by our Lord; *As the Heathen do*: For they proclaim aloud, They are the *Gentiles*, that Tread the *Outward Court of the Christian Profession under Foot*, and have done so for near these 1260. Years, now within Five at an End, *Revel. 11.*

Infer. 2. Too near Them do the Ignorant and Carnal Protestants approach; Protestants they call Themselves, who yet knowing nothing of the Scriptures of the Power of God, or of his Wisdom, in Relation to this Prayer, hope yet to be accepted by Formal Repetitions of it: These, however they Name themselves, are but in the *Outward Court*, where those very *Gentiles* are, last spoken of; and which is *Trodden under Foot by those Gentiles*. And though these Protestants; as they are in a General Course of Charity, Call'd; do not Tread under Foot that Court, in the Gross *Heathenish* manner, the Other do; yet they are in no better a State, than to be in the *Outward Court of the Profession of Christianity*, so *Trodden under Foot by Gentiles*; which is a very dangerous State.

Infer. 3. Seeing this Prayer is such an Admirable Foundation of Prayer, both as to Matter and Form, which the Supreme Master-Build-er hath Laid; Let every one take heed, how he builds upon it in Prayer; For if he Lay upon it Gold, Silver, Precious Stones; that is, truly Spiritual, Scriptural Prayer and Praises; his Building shall endure. But if Hay, Stubble, Wood, either as to Matter, or Form, or Repetition of this Prayer it self; He himself, if he hold the Foundation of Prayer, as it is laid in this Prayer, He himself shall be saved, but so as by Fire; For His Work will be Lost; The Day will burn it up, 1 Cor. 3. 11.

Infer. 4. It is very Admirable, how Christ hath put a Word a Prayer, even into the Mouth of Balaam, and those that Hold his Doctrine; even big with their own Doom, and with that Kingdom, which will shatter their Foundation, and smite their Corners. This is the Prayer of the Church, the Chaste Bride, which says,
Come;

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Come; but the *False Adulterous Church, the Whore*, and he *Children, shall find it, as the Jealousie-Water, to the prostituted Wife*; which being conveyed, as in a Sacrifice, shall make the *Belly to swell*, and the *Thigh to rot*; That is, All such shall be utterly *consum'd*, and become a *Curse in the Earth*, by this very Prayer, Numb. 5. 21.

Infer. 5. This Great Duty of Prayer must be so understood, consider'd, and spiritually managed by such saving Knowledge, sincere Faith and Repentance; that all our Prayers may fall within this Great Prayer; and so within the Intercession of the Great Mediator, whose Prayer it is; within the Intercession of the Spirit within us, and so within the Acceptance of God, as a Father Giving the Best Things, his Spirit, his Kingdom, to them that *Ask him*; who, when They Pray, do truly say, *Abba Father*, or *Our Father*. Else this Prayer will be as Dangerous as the Gospel, when it is a *Dead Savour*, and so unto *Death*; and as the Lord's Supper, *Eaten and Drunk unworthily*, which is an *Eating and Drinking unto Judgment*. So this Prayer will turn unto *sin* unto us, and be a *Sacrifice of Abomination*, having not its due Acceptance with God, nor sanctifying Effect upon our Hearts.

Infer. 6. This Prayer of *Jesus Christ* is so wonderfully made, that it ought to be understood, to be prayed by the *whole Word of God* enlightning it; which is the best Comment, or Exposition upon it; And the Spirit of the Word of God is the Spirit of *this* Prayer. According to which Word of God, if we do pray, our prayers slide into it, as the Rivers into the Sea, and find secret and insensible paths into it. Although we do not use the *Form*, yet when we pray according to the Word of God, we shall say, *Our Father*, &c. And if we use the *Form* never so often, if we have not the Spirit of *this* Prayer, the word of God mixed with Faith in the Heart; It becomes as an Empty Inefficacious Form first, and then a *Condemnation out of our Mouth*.

Infer. 7. This teaches us the True Way and Method of magnifying this Prayer; not by multiplied Repetitions, so contrary to the very Design of it; not by a Great Appearance of Devotion in the saying of it, as the most *Absolute* and Comprehensive Form of Words, as Men Love to speak. An Intellectual Derivation from it, and Relating the *whole Word of God* to it is the Truest Honour of it. And if we have so Deriv'd from it, and Related to it in our prayers; the Conclusion of our prayers, by a bare Repetition, cannot equal that Foregoing use of it, but is even unnecessary, if not superfluous and superstitious; except enlarged Understanding, Zeal, and inflamed Affection inspire that Repetition.

For

For I would Appeal to Any Man of Reason, and Wisdom; When he hath offered to Men the Exercitation of that Wisdom, and Reason, God hath Given to him, by Discourse, or Writing; Which, he thinks, does the Greatest Honour to it? He who understandingly Digests, and Discourses out of that, which he hath offer'd, and makes substantial References thereunto, and draws the Sense of it into his own proper Discourses or Writings, though with little or no *Repetition*? or he that makes, what he hath said, a *Form*, without Rational enlargement upon it? It is easie to know, which he would prefer; Even so it is easie to judge, who is most Acceptable to our Great, Wise, Holy, and Spiritual Master, in this Prayer; He that Complements his Prayer by many Interlineations of bare Repetition of the *Form*; or he, who in an Abundance of Spiritual Wisdom and Understanding, prays according to his whole Gospel, compriz'd in that Prayer?

Infer. 8. Hereby we come to understand, what Place Prayer may yet have, although Our Lord tells us, *Our Heavenly Father knows what Things we have need of, before we ask him*; For it might seem in strictness, that All Prayer, yea, even the single use of this Prayer, were taken away, and cut off by this undoubted Principle; that our Father knows before hand; yea and hath also determined beforehand, what to give us; as he hath also taught us in this Prayer, *what to Ask*. What a Formality then may All Prayer, or even this Prayer, seem to be, when it is offered to him, who can neither be inform'd nor chang'd? Not inform'd; For he knows both our State and Desires, our Wants, and Natural Cravings, before we have dress'd them up in the Formality of Prayers; And he cannot be chang'd, because he hath also Resolv'd, what is most convenient to our State, with Relation to that Supreme End, his own Glory, before we Ask Him.

But when we consider the *Word of God*, as the Great Treasure of his Counsels, concerning every particular Person, and their Case; and concerning his Church and Kingdom in General; and that Christ's Drawing these into Prayer must needs be the Great Rule of Prayer. We may then understand the Reason of this Prayer of our Lord; Because we know not how, with certainty, to draw out, and with a Just Ballance, to weigh out the Grand Principles and Measures of Prayers and Desires; Our Lord hath given us this Beam in this Prayer. And because He knew, Those very Principles of Prayer can Receive their True, and Full Answer only in his Kingdom; He hath therefore made his Kingdom the Load-Star of it. Thus All Things are made conformable to the Will of God in this Our Lord's Prayer, as the Prayer of the Kingdom.

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But still It may be said, why any *Prayer* at All? God knows All these Things before, and hath Resolved them, They being All His own *Counsels*: So He needs neither to be Informed, nor Mov'd; or if for any Reason, Things ought to be humbly Represented to God, what need any other Prayer but this Prayer only, Taught by our Lord Jesus Christ? who thus certainly knew the *Mind of God*, and hath put that *Mind* into such Words, as will be most Acceptable.

The Answer is; *Prayer* in the great Wisdom, and Goodness of God is Ordain'd a Tye of *Communion*, and Gracious Indearments betwixt our God and us; That we by His Word Instructed, in the *Counsels of Grace, of Mercy, of Holiness, and Wisdom, for the Eternal Glory of his Church, and Saints in General*; and of our selves in Particular; and in all outward Things so far, as are Necessary hereunto; and Influenced by His Spirit, and Excited by our particular Necessities, might with Earnestness Remonstrate His own *Counsels*; our Hearts and Affections being every way prepared, and disposed thereunto; And God Graciously giving, and bringing things to pass, as at our Desires and Petitions. Oh, how great is the Indearment? "As David says, *I will Love the Lord, because he hath Heard my Supplication, He Inclined to me, and heard my Cry, and upon this Account, I will call upon Him, as long as I Live.* And because Prayer is according to His own *Counsels*, and thus prepared to the indearing our Hearts to God; Therefore he Stiles Himself a God hearing Prayers, that to him all Flesh may come; And He is nigh to them, that call upon him, that call upon Him in Truth. He will fulfill the Desire of them that Fear Him, He also will hear their Cry, and save them; And they that thus Hope in His Mercy, more than in all Created Leggs, He takes Pleasure in, as those that will be most Mov'd to Fear and Love Him.

But it may be still Urged; Either the giving of this Prayer may Excuse our Looking into the *World*, and we may be most secure in praying this Prayer only, as most certainly according to the *Word*; or this Prayer can do us no Service; For still our business is to Look into all the *Word of God*, and then how are we helped by this Prayer?

To this, the Answer Lies in Two Things, giving account of the Reason of this Prayer Taught by Christ, notwithstanding it is our Duty, to Look into the Whole *Word*, and to Pray this Prayer according to it; with the most Enlarged Understandings, Affections, and Expressions.

1. This Prayer and the Several Petitions of it are as Sea-Marks and Land-Marks, in the vast Compass and Ocean of the *Word of God* Guiding

Guiding us to the great Fundamentals of Prayer, and setting Just and Due bounds to us therein.

2. It does Especially Winde up our Hearts, Thoughts, and Affection in all *Spiritual Wisdom* and *Prudence*, and Intellectual Sence to the *Kingdom of Jesus Christ*; when it is Fully understood; (as I have now made out,) and which is the highest Flight of Prayer.

And seeing, it is only thus, as I have shewn, to be used; even when it is Repeated; and not by way of meer Form, and Languid Repetition; It shews the Necessity of the word of God, dwelling Richly in us in all Wisdom; that we may without such Forbidden Repetition; or Thinking to be heard for our much Speaking; Continue in Prayer, and Abound therein with Thanksgiving: And if we make the Repetition of this Prayer only to Sum up our Prayers; To do it; when we find our hearts Enflamed, and running out of Choise into these Words, with most Enlarged Understandings, and Affections.

And this is indeed an Admirable *Communion with God* in Prayer; and frees it from the Ignorance of a Blind Devotion, and from all the Popperies of Superstition, or the possible Unreasonableness of Thinking to Inform, or Change God; And it shews us, *Prayer is not for God*, as if He anyway wanted it; But it is for us, to Conform us to God, and to the highest Conspiring with His Will, with His Glory; and to draw up the Faith, Love, Obedience, Reverence, and highest Honour of our Spirits upon Him. And so we observe the True Ends of our Lords giving this Prayer in our either Praying according to it, out of the whole Word of God, or making a Recital of it; as we find our hearts carried on so to Recite it at some Time, more than Another, and not in a Ritual manner.

Infer. 9. Seeing the *Kingdom of God*, and the *Righteousness of it*, the *Peace and Glory of Christ*, is the highest Counsel of God, for the *Glory of God*, and of *his Saints*; and even for the *Glory and Happiness of his Creation*: Therefore This must needs be the highest Point of Prayer, and therefore this Prayer, the Standard and Exemplar of Prayer; in this then we according to the Nature, and Duty of Prayer should Conspire with the Counsel of God, and Cry Day and Night to him for it; But alas, as Christ said, when the Son of Man Comes, shall he find Faith on the Earth? Even those, who continually Roll over this Prayer by Affected Repetition, least penetrate, and Enter into the Sence of it; in their Eyes, and hearts upon the *Kingdom of Christ*, as it is Intended, and designed in it; And even those, who have understood, and desir'd it more, yet have understood it only in the General notions of the Coming of Christ to Judgment, and of the Resurrection: This

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This hath been the *Slumber of the Apostacy* upon the *Christian World*; even upon the *Wise Virgins*; so that the *Coming of Christ* will be a *Surprize* upon them; That is, *His Coming* in another sort of a *Kingdom*, than they expected in their *Slumber*, and in the *Time of the Bridegroom's Delay*; yet notwithstanding, all that are indeed *Wise*, who have *Oyl* in their *Vessels*, and not in their *Lamps* only; that is, *Grace in their Hearts*, not in *Profession only*, shall go with *Christ* in to the *Wedding*; Although in this true Explained Notion of *His Kingdom*, He will not, when He Cometh, *Bind Faith on Earth*.

But it is very *Observable*, that tho this *Prayer* hath not been *Awakenedly Understood*, as it ought to be; Yet by the *Secret Guidance of Providence*, and *Government of the Church*; Either the *Form of this Prayer* hath so *Prevailed* in the *Church of Christ*; Or the *Sence of the Kingdom of Christ* in this *General*, and *Veritua*; or in the *Particular* and more *Express Notions* of it according to the *Gospel of the Kingdom* have so *derived from*, and *Fallen into this Prayer*; that there hath been always a *Generation* of the *Sincere Servants of God*, and of *Christ*; that have *Cried to him Day and Night*, for his *Kingdom*, and according to this *Prayer*.

Infer. 10. However; The *Foundation of God Remaineth Sure* in this *Kingdom*; The *Promises of God* are *Yea*, and *Amen*; And in this *Prayer*, To, the *Kingdom of Christ*, is the *Great and True Amen*, and *Yea* of it self: On which Account, as I have said, The *Amen* of this *Prayer* is of an *Elevated Note*, and in *Harmony* with All the *Promises*, that are *Yea*, and *Amen* in *Him*; Therefore, after the declaring *His Coming in the Clouds*, *Rev. 1. 17.* It is Added, *Yea, Amen*; and after his own saying, When He had *Testified His Coming in His Kingdom*, in the *Four Chapters* before, *Behold I come quickly*; It is *Rejoyned* by His *Servants* in their *Prayer*, *Comprehended* in this *Prayer*; *Amen, Yea, Come Lord Jesus*; And therefore it is *Certain*, He will *come to His Servants* in and according to this *Prayer*, *Crying to Him Day and Night*, *ev τὰς αἰωνῶν* and *τὰς αἰωνῶν*; the *Constant Notice of His Kingdom*; *Speedily, Quickly, Yea, and Amen. Amen, and Yea*; Even so, *Even so, Be It*: Let him who is the *Amen*, the *Faithful Witness*, the *Amen* of all the *Promises in His Kingdom*, *Come according to the Amen of this Prayer*, *Comprehending the Prayers of All Saints*; *Amen, Yea. Revel. 22. 12. 20.*

FINIS.



